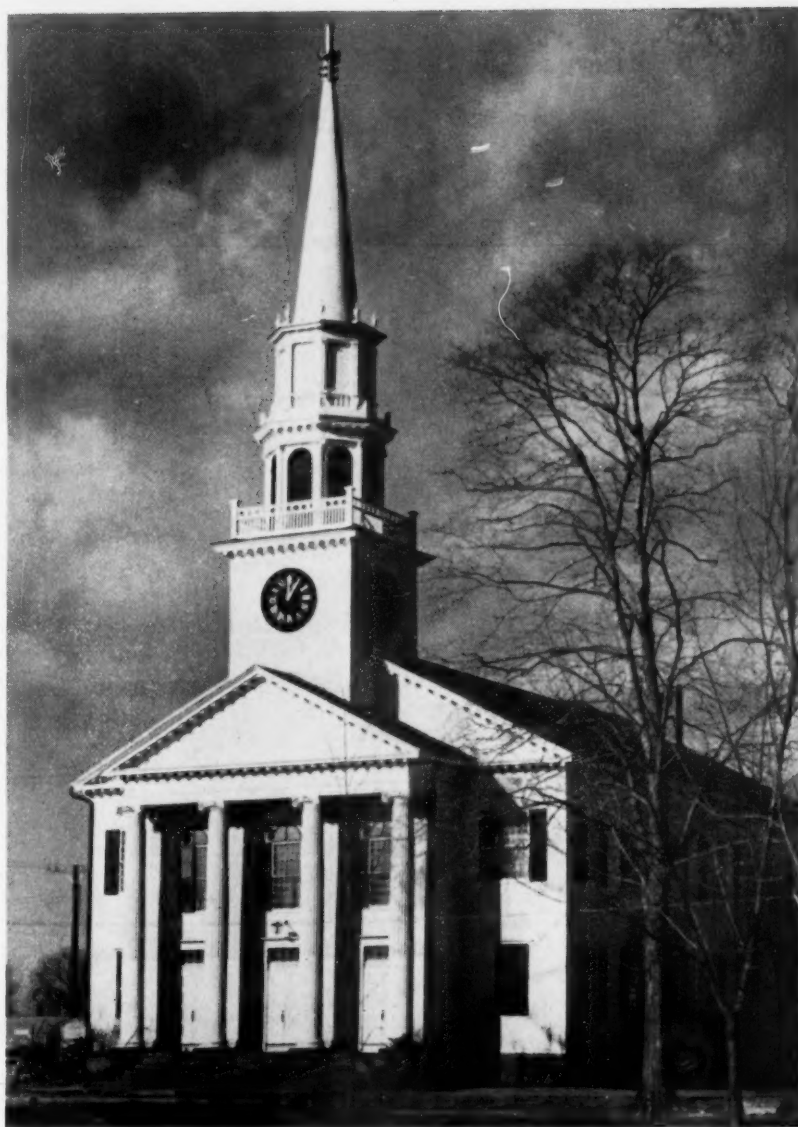


CHURCH MANAGEMENT



CONGREGATIONAL CHURCH
Guilford, Connecticut

Harold H. Lambert Studios

NOVEMBER
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VOLUME XIX
NUMBER TWO

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By Earl Riney

If you know where you are going you will probably get there.

* * *

Our lives are God's gift to us and what we do with them are our gifts to God.

* * *

The mind is like the stomach. It is not how much you put into it that counts, but how much it digests.—Albert Fay Nock.

* * *

If Christianity ends with the individual, it ends; if it does not begin with the individual, it does not begin.

* * *

Sometimes a man is in a hurry to get even with someone who has mistreated him; but he waits patiently to get even with someone who has helped him.

* * *

Our duty is to be useful—not according to our desires, but according to our powers.

* * *

The greatest water power known to man is a woman's tears.

* * *

It is significant that all the great peoples live in those latitudes and lands where life is a bit difficult.

* * *

Inadequate and unworthy ideas of marriage threaten to invalidate the sanctity of American home life.

* * *

Putting things away against a rainy day is not much use if you do not know where to lay your hand on them when it rains.

* * *

Work is a major blessing in the development of the race.

* * *

Even the best excuse does not compare with the actual delivering of goods.

* * *

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, that is sin to you.

* * *

Little services for others that we fretfully think of as hindrances, may be God's highest work for the day.

* * *

There are those whose fingers are nimble in stealing away our cheerfulness and laughter, they seem to steal the sun from our sky without much effort.

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THE EDITOR'S DRAWER

Keeping Material Seasonal

Mails are not as fast as they used to be. It's the war. Every publisher has had complaints from readers. Every publisher likes to have his magazine out to be most effective for special seasons.

It is not as easy to speed up production as the reader might think. Printing houses are suffering loss of personnel. Shifts and changes are frequent.

We have decided that the one way we can help our readers is by running seasonal material at an early date. For a starter this November issue contains some material for Christmas and also for the week of prayer.

Material published so long in advance may look nutty to some of you but it seems to be one way to defeat the jam which is affecting the entire sphere of civilian life.

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

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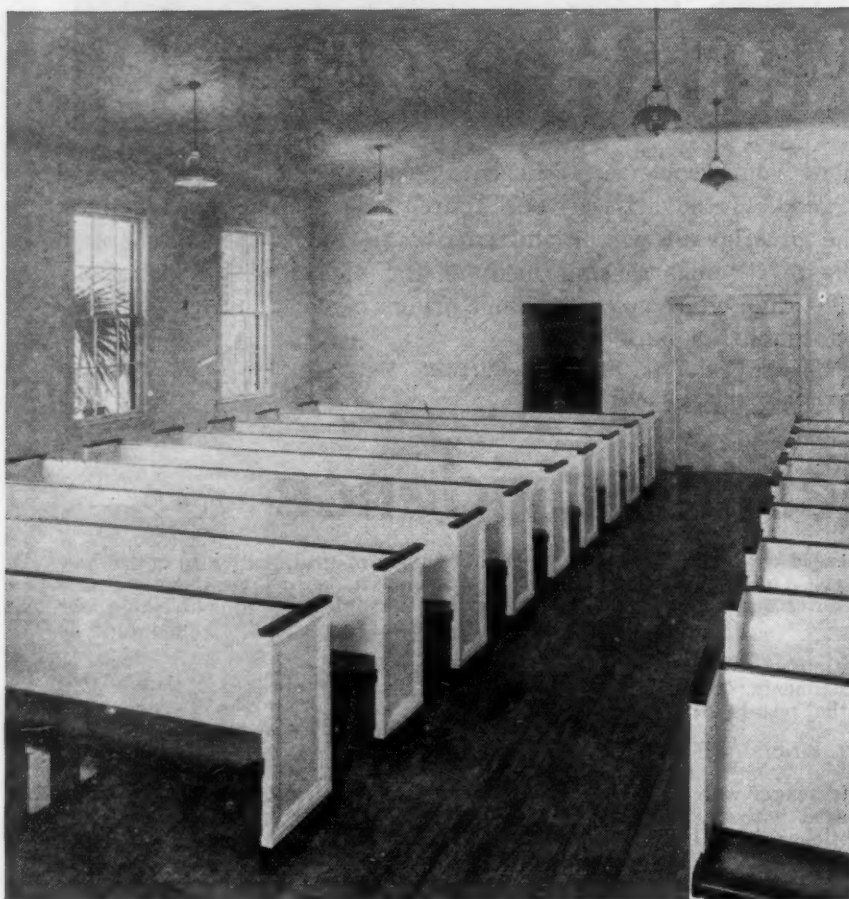
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EPIGRINS

By Charley Grant

The parson who drives himself makes
a good sky pilot.

* * *

In golf it's coarse to curse on the
course.

* * *

A good cure for the ills of the world
is the GOS—PIL.

* * *

Blessed is that life that can shine
when its sun is setting.

* * *

The best people are the good.

* * *

A preacher robed in his self right-
eousness is poorly clothed.

* * *

We wonder if life has any meaning
to the mean.

* * *

A good sky pilot doesn't keep his
people up in the air.

* * *

A hard workin' preacher makes an
easy running church.

* * *

Don't get your back up—you may
have to back up.

* * *

"Many are called and few are
chosen." Modern translation—"Many
are cold and few are frozen."

* * *

In some cases the more a man weighs,
the bigger fool he is.

* * *

Sometimes a polished parson shines
pretty well.

* * *

You can tell the quality of the ser-
mon by the sighs.

* * *

A mere Sunday religion is pretty
weakly.

* * *

A dull sermon never has many points.

* * *

A fiery temper is a burning shame.

* * *

When a preacher's up and comin' he
can keep a church a goin'.

* * *

A big heart goes much farther than
a big head.

* * *

Good churches are made by nice peo-
ple.

* * *

Christian living is Christian giving.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIX

NUMBER 2

NOVEMBER, 1942

Two Warnings

FROM two different sources there have recently come warnings which should challenge all Protestant ministers. They vitally affect the virility of our churches and future Protestant prospects.

In the August-September issue of *Protestant* Professor Conrad Henry Moehlman of Colgate-Rochester Divinity School writes most pointedly and scathingly about ministerial and religious exemptions in the world of war. Concerned with the ministerial exemption from military service he indicates that such exemption is somewhat responsible for the enrollment in theological seminaries. To quote:

"Then came Pearl Harbor. The call to the ministry was now heard by insurance agents, budding musical geniuses, boys behind the plow, high school lads, freshmen, sophomores 'The wind bloweth where it listeth.' 'Why should not God be adding to his ministry in the time of crisis?' 'To question the genuineness of a post-Pearl Harbor call is to cease to believe in miracles.' 'It is up to the draft board to classify men.' But will the observing outsiders share these explanations? If the matriculations in Protestant theological schools this autumn are more numerous than in other years when according to statistics of a year ago they should be far less numerous than last year, some cynic may see connections no seminary president can admit."

Here certainly is something for the Protestant churches to worry about. Dr. Moehlman finds that the Christians of today have little in common with the martyrs of history. He is disturbed that our missionaries left their posts at early signs of danger and even more disturbed at the silence of those who have returned.

From a somewhat different point of view writes Charles J. Turck, a Christian layman who is the president of Macalester College, a Presbyterian institution. He sees the pacifist branch of the ministry using the period of the war to build up its own propaganda. While the young men of the nation are fighting its battles the well organized, and seemingly well subsidized, pacifist organizations are getting in some mighty good licks. Dr. Turck fears

that they will use the period to take over the theology of the churches and still further alienate Protestantism from the virile realism of the American people. Again we quote:

"That eventually would end all hope of an America dominated by the the Protestant Christian ideals of society, for the American people, hard-headed, practical-minded, realistic, have little of the confused mysticism in which pacifism flourishes. They will never accept that doctrine."

We are not reprinting these warnings because they are unusual. No, they are being used because they are prophetic. In our zeal to maintain Christian brotherhood and assure everyone a right to his own conscience we have permitted men actuated more by sentimentalism than historic logic to take over large areas of religious thinking. Doubtless there is a point where tolerance ceases to be a virtue. It may very well be the point where men, protected from entering into the sacrifices of war because of their religious convictions, use their exemptions to extend the influence of their own ideas.

A Solution of the Flag Controversy

PERHAPS it is not a solution. But it certainly represents an adjustment which will make a helpful precedent for many other churches. In West Milford, New Jersey, an ambitious civil official questioned the position of the Christian flag in the First Presbyterian Church of which Lewis Gaston Leary is the minister. The flag had been placed on the chancel level at the right of the minister as he faces the congregation. This official insisted that the right of preference should go to the national emblem. This, the church session was unwilling to admit.

The American Legion was brought into the controversy which ensued. It exercised a conciliating force. The result was that the church or Christian flag was permitted to keep its position in the chancel, in this instance the

(Turn to page 58)

Christian Principles at Stake In the World Crisis

by Phillip Johnson*

There is realism in this article. Vigorously it protests any idea that the church can sit on the side lines while the struggle against evil is claiming its toll of lives and wealth.

CHRISTIAN people today are uncertain, if not sharply divided, on the subject of the war. Is the war a crusade or is it a crime? Or is it an affair which is the commendable responsibility of the state only? To admit that Christian principles are at stake is to give the church a place in the conflict. At the outset we must admit that it is not easy to defend Christianity with force of arms. The Oxford Ecumenical Conference in 1937 declared war to involve "compulsory enmity, diabolical outrage against human personality, and a wanton distortion of truth. War is a particular demonstration of the power of sin in the world and a defiance of the righteousness of God as revealed in Jesus Christ and Him Crucified."

Sections of the church have dramatized their resentment against war by public statements insisting that they will not "bless another war." A survey of pre-war materials coming from the pacifist wing of the church reveals this glaring fact—they so emphasize the way in which the Axis powers were presumably abused that if this interpretation is true we are obligated to take up the cudgels for poor Germany, Italy, and Japan, or at least remain neutral. It is also a fact that in their attempt to press this point a public defense of innocence was made for Japan's Peace envoys, Kuruso and Nomuro, by a worthy churchman like E. Stanley Jones. Some of us feel that if these two gentlemen were unconscious of Japanese designs while negotiating peace they deserve a place of rank as most stupid men. For the church to defend them, is to implicate the church in long deserved criticism.

I

Christian Principles are at Stake in this war: Christianity will lose if the Axis win. Two famous documents, among many other statements, state the case with clarity and emphasis. The Japanese present their ambitions in the Tanaka Memorial; the Nazis in Mein

*Minister of the First Baptist Church, Fresno, California.

Kampf. Surely no person today will deny the serious intent and the long preparation on the part of the Axis peoples to make effective their aims as stated in these two official documents. If the Axis win the end will be rule by force, loss of liberty, master-slave relation, domination by a Herrenvolk," a sacred Aryan blood-stream, and the end of the rights of majority and the sovereignty of public opinion.

It is a historical fact that Christianity in order to grow must win the consent of the individual. The gist of Christianity is contained in this verse: "Him that is coming unto me I will in no wise cast out." Linked with this meaningful statement by the Master is a question raised by Paul: "How shall they hear without a preacher?" Christianity requires and is both a Gospel of content and a pattern of life in which that content can be preached. If the incarnation is anything it is the attempt to make the Gospel real and available. Protestants stand for religious liberty. This is not a sectarian slogan without historical experience. It is a foundation fact. The Gospel has to have a pattern of liberty in which it can be proclaimed. Destroy the possibility of choice and you have struck a mortal blow at Christianity. The coming of the virgin-born Christ according to the Divine Eternal Design gave Humanity two gifts—a Gospel that can be known and the possibility of acceptance. If freedom is destroyed Satan will have struck a blow of devastating power.

Long years ago Karl Barth began to use words that sounded strange to soft American theology. It had glided along very well while believing in nice things. The word 'sin' did not seem compatible with progress. Barth began to speak of "demon possession," "Satanism," and the "devil." From our pulpits we had heard nice things about human nature said in a complimentary way. We had removed ourselves far from the notion that an unregenerate mankind could become "demon possessed." Barth, in his "Letter to Great Britain from Switzerland," says: "What then is this war?

It is a large-scale police measure which has become absolutely necessary in order to repulse an active anarchism which has become a principle. . . . And it seems to me that Christians also would do well to regard it in the same way, and only in that way." This confusing of Christianity with easy-going amiability is heresy. It is indeed reassuring to listen again to voices that include the stern aspect of the Gospel. The love of God is also holy love that demands justice, as an expression. Love is more than justice but it is not disregard for justice. If then, this "active anarchism" which has become organized in the Axis countries is not repulsed it will most certainly convulse the whole world.

In 1938 it was my privilege to fellowship with a Berlin pastor who is also a graduate of a certain American Theological Seminary. We were having breakfast together in a large Berlin hotel. "What are you trying to do in your church," I asked him. His answer was profound, penetrating, and final: "I carry on regular pastoral duties but I am training as many boys and girls as I possibly can so that what is coming will not destroy all knowledge of Christianity. Therefore we must plant deep a memory of the Gospel in the hearts of young children so that when this insanity shall have passed there may be seed for a new start."

Hitler is reported to have said: "I will win. I will conquer the world or I will destroy the world. In any case I will win by either method."

Whether or not he said that cannot be entirely proven. This we do know, if he wins there will be no council chamber, no democratic process, no freedom to proclaim the Gospel, no mercy, and no minority considerations. How can anyone deny the horror of the fury that will result if the theology of the Neanderthal man becomes supreme? The church has a stake in the outcome of this war because the church advances in a pattern of freedom. Christianity does depend on hearing, making decisions, and living out the Gospel.

II

Christianity, as it is organized in the visible church, is on trial too. "Let the church be the church" is the worthy

(Turn to page 9)



WALLACE CHAPEL, SUMMIT, NEW JERSEY
African Methodist Episcopal Zion Church

THIS beautiful little church at Summit, New Jersey, is presented our readers for several reasons. First of all it represents a faithful ministry of eighteen years in this community. Secondly, the ministry is that of a woman, Dr. Florence Randolph, who has a pastoral record of forty-five

years in her denomination. Third, to the reporter it was astounding to find that this Negro denomination had been ordaining women to the Christian ministry for more than a generation.

Miss Randolph, well trained and well read, has had a remarkable ministry.

She also has her ideas regarding church finance. She preaches and practices pre-dedication financing and this \$50,000 structure was dedicated entirely free from debt.

Reports are that the interior, with its worship facilities match the attractiveness of the exterior.

Christian Principles at Stake

(From page 8)

comment that has been heard repeatedly these last years. If that statement means what it should mean it is excellent. If, however, it becomes a protecting screen to prevent the church from taking a courageous position it is fraught with intolerable hypocrisy. Again and again we have sat in council and heard war referred to as a bloody business from which the church must retire. Keep apart from it. Preach peace, love, goodwill. It listens well and has a final convincing ring. What it seems to mean is this: let somebody else do the nasty work of fighting. When it comes to the making of the peace we will come in. There the church can shine. The church must be silent, it must not bless this war, it must not tell the boys in service that what they are dying for makes a difference. "Let the church be the church."

Large denominations recently have by vote refrained from taking an open stand in support of the war against the Axis. This type of attitude will someday bring a deluge of deserved criticism against the church.

When this conflict is over will the church remind the world of Meroz? The

old story is found in Judges 5. Deborah and Barak had gained a great victory over mighty Sisera. The tribes were asked to assemble and share in the victory. One village, Meroz, having heard the shock of battle had only settled down more snugly in their safe village. The vindictive strain that came from the lips of Deborah retired these unworthy people forever from a place of dignity: "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the Mighty." Meroz is a symbol of the one who is willing to take a moratorium on the unpleasant and stand aside while another battles. He is on the scene when the time comes for the benefit of victory, but refrains from assuming a share in the battle. He wants and receives the fruit of victory but avoids the tension of battle. This attitude is unworthy.

III

What definitely is a minimum that the church must do in this hour? 1. The church must recognize again what the New Testament has been saying all the time—there is something demonic in this common life of ours. Today demonism is being organized along national

and racial lines in an out and out fight to destroy the pattern in which Christianity operates.

The church cannot say! "You fight your nasty war and when it is over we will make the peace along durable lines." There are times when organized evil must be stopped by force. It is true that the church must be the church as to mercy in removing Japanese, justice in establishing peace, and forgiveness when the war is over. If it is necessary to stop aggression by force then the truth demands that the church give credit where credit is due, namely to those who give their lives to make peace possible. And when it is over and the house cleansed let the church be the church in remembering that evil is a horrible fact in life and can only be remedied by the evangelization of the individual by the work of a redeeming Christ. A verse that must have meaning again is: "the stone which the builders rejected is become the head of the corner."

If when this war is over we return to the way of trusting that we ourselves can re-make a durable peace we continue in the perpetual apostacy. Evolution, ballots, education, science, perspiring hands, democracy, social ac-

tion—these will not root out the recurring evil. The church can have no place for optimism apart from fact or pessimism apart from God.

Spengler's Decline of the West is factual but it is not Christian. Tampering with social action as a remedy is nice but Christianity came as a person to conquer evil within us through redemption.

2. The church must go to the eight or nine million men we will have in arms—with men who have yielded desirable pulpits. This war must have its Studdert-Kennedys in the front lines or it will highly deserve to lose the respect of an entire generation of young men. Kennedy has a line . . .

"Their name! Let me hear it—the symbol

Of unpaid—unpayable debt,
For the men to whom I owed God's peace,

I put off with a cigarette."

Ministers must yield pulpits and die with the men or the next generation will let the church die with the famous preachers. Becoming a chaplain is more than a personal choice in which the pastor assumes all responsibility—it is a denominational privilege also.

3. The church must become serious about being effective with her main job inside the pattern of freedom. That job is to evangelize. "The whole world lieth in the evil one." People may wear nice clothes, have courteous manners, possess scientific skills, and act civilized. They still need redemption as much as a drowning man needs rescue. If he cannot swim what matters other qualities? If a fire cannot kindle fire in another's life it is as good as out. The frontal position in the onward march of Christianity is personal evangelism. To fail here is to render all social action futile. The church is for good works but for good works preceeded by redemption.

All that the army can do is to retain for the world the pattern of freedom. What a tragedy if the church fails to sense that its stake in the crisis is winning them to Christ? The cross cannot be forced on anyone against their will and neither can it be defended by force of arms. In that pattern of freedom we have had an opportunity to earn and give money, to send out the good tidings of the Gospel of God, and to discipline each new generation according to the Kingdom. To a large extent the church has failed the day of opportunity. Now arms have been taken up to hold brute forces back from the area of freedom itself.

The church can and should bless the preservation of the pattern of freedom. In a very real way men are dying for a cause.

- THE CHURCH LAWYER -

Right to Select Pastors

by Arthur L. H. Street

A MERGER of a local Presbyterian church with a local Congregational church, a secession by the former from the national judiciary, and an attempt by a local presbytery to supplant a minister selected by the seceding group, gave rise to the case of *Master vs. Second Parish of Portland*, 32 Fed. Supp. 775, decided by the United States District Court for the Southern District of Maine.

The court ruled that the Maine Constitution guarantees the right of local churches to select their own pastors, free from unwelcome control by any larger organization of the particular religious denomination. The constitutional provision reads:

"All men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences, * * * and all religious societies in this State, whether incorporate or unincorporate, shall at all times have the exclusive right of electing their public teachers and contracting with them for their support and maintenance."

"There can be no question," says the court, "that the words 'public teachers' includes pastors of a church. The provision is derived from the ancient bill of rights in Massachusetts and the Constitution thereupon founded. * * *

"The constitutional provision applies to this and all other religious societies in this state. The suggestion that it applies only to the larger body, the Presbyterian judicatory, which selects pastors for the local churches of that denomination, is untenable. It is a matter of local self-government. The larger body, or judicatory, apparently

does not require religious teachers for itself. It is composed of such teachers. If it did require teachers it could choose them for itself, if living in Maine. It cannot successfully assert any right, superior to the Constitution of choosing for others."

KOREA'S IRON CLAD NAVY 350 YEARS AGO

Following an invasion of Korea by Japan in 1592, Korea placed her defense in the hands of Li Soon-Sin, a great naval genius. Li Soon-Sin developed a species of iron clad boats known as turtle ships. Dr. Syngman Rhee, president of the Korean provisional government describes the vessels in "The New Korea."

"The real card Li Soon-Sin had up his sleeve, was his own invention, the first iron-clad battleship of the world. He had designed and built a large number of these 'turtle ships.' The greatest peculiarity was a curved deck of iron plates, like the back of a tortoise, which completely sheltered the fighters and the rowers beneath. In front was a hideous dragon head with an open mouth through which arrows could be discharged. There were other openings on the sides and rear for the same purpose. The iron deck rendered the ship impervious to fire arrows. She was built for speed and could submerge like our present day submarine. . . .

"In three successive battles against the Japanese fleet Li Soon-Sin sank: (1) 40 out of fifty ships at Ok-Po; (2) 43 Japanese ships; (3) 63 out of 70 Japanese war vessels at Han San-Do."

KNUBEL RE-ELECTED HEAD OF UNITED LUTHERANS

Louisville, Kentucky—Re-elected to serve his thirteenth term as president of the United Lutheran Church, Dr. Frederick H. Knubel told delegates attending the body's biennial convention here that "we have taken our church and faith must too easily, toying carelessly with essential beliefs."

Following Dr. Knubel's presidential address, the church's committee on army and navy work reported that 56,089 men from United Church congregations are serving in the armed forces. The report also listed 129 chaplains—113 in the army, thirteen in the navy, and three with the Canadian army.

These Churches Have Endowments

by Robert Cashman*

In this article churches with endowments speak for themselves. Why not plan for the future, and establish an endowment for your church?

EVERY church may have an endowment, if it so desires. The reason why most churches do not have endowments is because they have no plan to receive or use them. Occasionally a devoted member dies and leaves a bequest to a church, but it is more than likely that the official board has made no provision for such a gift, and does not know what to do with it.

So far-reaching are the possibilities of church endowments, and so important are the opportunities for investment in the building of Christian character with its resultant service to a world-wide constituency, that I recently conducted a survey to see if I might ascertain some of the principles and methods used successfully by certain endowed churches, with the hope that the information might be of help to others. To my amazement, I learned that in the last forty years, twenty-five of the churches listed had accumulated endowments of nearly \$5,000,000, or an average of \$200,000 each, and practically all of these sums had been received from legacies.

"Our endowment fund originated with a bequest of approximately \$1000 received in 1914," wrote Dr. Truman B. Douglass, minister of Pilgrim Congregational Church of St. Louis, Missouri. "Four years later it was placed in trust by a resolution adopted by the church. It is administered jointly by the Board of Trustees and the Mississippi Valley Trust Company, with the Trust Company holding title to all real estate belonging to the fund, and having custody of all securities, while cash must be deposited in its financial department. Income from the fund is paid semi-annually to the treasurer of the church, and is applied as the board of trustees may direct. In 1926 the church conducted a special campaign for the endowment fund, raising about \$60,000. It was recognized that the church was moving into a new period of its history. The congregation was becoming more widely dispersed, and it was clear that the time would come when the church would be required to undertake much more of an institu-



Robert Cashman

tional program than in the past. Subsequent contributions to the fund have come mainly from legacies, and these have ranged from \$100 to \$30,000.

"In addition to this fund (which now has a value of nearly \$200,000) administered by the trustees of the church, there is another endowment fund of \$59,000 held and administered by the Woman's Association. The income from this fund goes exclusively to benevolence projects, and is paid to the Congregational Conference of Missouri, to be apportioned among the denominational missionary societies.

"All gifts of cash, securities and other assets received by the church with the expressed or implied desire of the donor that such gifts be used to perpetuate its 'work and service' are voted into the endowment fund by the board of trustees. The board has divided the fund into two parts. One is called General Endowment Fund 'A', and includes all donations which do not require the segregation of assets. Endowment Fund 'B' covers gifts described by the donors as memorial funds, and some contributions carrying restrictions as to the use of income.

"We have not set a definite goal to be reached. There appears to have been no special emphasis on making contributions to the endowment fund. Its value is reported every year at the annual meeting, and our church year book carries a form of bequest. Until two years ago, most of the endowment income was put back into principal, but with the remodeling of our plant for an enlarged institutional program,

and with the resulting increase in overhead expense, we are now using \$3000 a year for the current expenses of the church."

The First Baptist Church of Richmond, Virginia, reports an endowment of \$1,500,000, secured in the last thirty years from gifts and legacies. Additional small amounts come each year, according to the pastor, the Rev. Theodore F. Adams.

"The Second Presbyterian Church of Chicago would have gone out of business twenty-five years ago, had it not been for its endowment of \$750,000 which has been accumulated since 1889," according to the minister, the Rev. William Clyde Howard.

Old South Church in Boston, Massachusetts, the Rev. Russell Henry Stafford, minister, received by will in 1677, a house and pasture at Milk and Washington Streets in Boston. In 1837 this property began to yield income, and for generations, this yield took care of all current expenses of the church, with a mounting surplus available under court decision for distribution among Congregational churches of Massachusetts. While the income on this property for many years was \$75,000, business conditions have changed, and the present anticipated yield is approximately \$24,000, the difference between this and the current budget of \$55,000 being covered by the Every Member Canvass.

"My predecessor felt strongly that an endowment income covering the minister's salary made the pulpit freer than it otherwise would be," wrote Dr. Stafford, "and on the whole, I think he was right. On the other hand, I am glad that we are now poor instead of rich, because there is a value in having to hustle for the interests of the church, but we are continuing to suggest to our people that they leave funds to the church by bequest. I believe that an endowment is of great value, but I question whether it ought to yield income in excess of half the current expenditures."

The Park Church, of Elmira, New York, has an endowment of \$125,000 which has been accumulated in twenty years through legacies of from \$50 to \$25,000. "Our endowment has grown solely by the good will of our people," testified the Rev. Albert G. Cornwell, minister. "The income from

*Business manager, Chicago Theological Seminary.

any individual gift generally approximates the annual contribution of the person, when living."

"Our endowment of \$375,000 came largely from one man—and to a people struggling to keep a large program going," says the Rev. Paul L. Sturges, of the First Baptist Church of Pittsfield, Massachusetts, "and the way the church met the challenge is inspiring. Our giving has increased substantially year by year in spite of the fact that so many said that our endowment would ruin the church. It all depends, I believe, on the leadership of the people." This church issues an attractive booklet outlining the policy for the use of its endowment. At least half the income is applied to benevolences. A scholarship fund has been established to help worthy young men and women of the church to get an education; a radio service carries the program to shut-ins, hospital patients and non-church goers; and aid is given to the unfortunate. Struggling churches of the county have received assistance; likewise home and foreign missions, including the Negro Centers in Springfield. At the close of the booklet, a number of specific needs are listed, and further bequests are suggested, with six legal forms for use in making wills, covering memorials, specific trusts and general endowment gifts.

The Rev. R. H. Brooks, rector of St. Thomas Church in New York City, reports an endowment of \$2,076,199, most of it secured in the last fifteen years, from gifts and bequests. This "greatly helps as a back-log in case of emergencies," wrote the rector, but an endowment "should not be so large as to prevent consistent support of the members; income should not exceed half the annual expenses."

"Our endowment is \$134,649," said the Rev. Theodore Ainsworth Greene, pastor of the First Church of Christ, New Britain, Connecticut. "This came from wills in the last fifty years. We have doubled our fund in the last seventeen years, by the method of 'gentle suggestion' and keeping a Book of Memory in the church. Our growing service to the community would not be possible without this additional help from the past."

The First Congregational Church of St. Louis, Missouri, has four endowment funds: the general endowment fund of \$43,661 to which all income is added until the total shall be \$50,000; a special trust of \$17,500, which ultimately will be merged with the general fund; and two smaller endowments of \$1000 each.

"Our general endowment fund at present is not only increased by its



R.O. BERG -

Religious News Service

HALLOWE'EN PARTY

own income," according to the minister, the Rev. Frederick Wm. Hyslop, "but we give two per cent of our current budget and our Easter offering each year, and add such bequests and other gifts as may come." All endowment funds are administered by the St. Louis Union Trust Company as trustees, and by the Board of Trustees of the church.

"But what about the smaller churches?" you may ask. Yes, they may have, and some of them do have endowments too. The need and the worthiness of the smaller churches are as convincing as those of the larger institutions.

Before me is the record of a church with an \$18,000 endowment, \$14,000 of which has been secured in the last ten years by a special endowment committee. Another reports a "nest egg" of \$3,800 secured from Easter offerings. Here is one that took thirty years to accumulate \$3500, but it is happy to have made a beginning toward future security. Still another reports \$30,000 in fifty years, obtained largely from bequests, by the use of reminders in church calendars. One legacy gave a church in New York

state \$70,000. "Frequent small bequests" brought another \$12,000 in the last fourteen years. It took a Massachusetts church 100 years to accumulate \$25,000, and a Connecticut church 247 years to build an endowment of \$115,000, while a Colorado church has received \$7000 in the last ten years. By references to the need of endowment at annual meetings and by appeals to "capitalize your current gift so that the income may continue it after death," a church in Maine has secured \$80,000 in forty years.

Would you have an endowment for your church? Then set a goal, devise a plan to receive, invest and safeguard endowment gifts, and publish the good news to your people. Consult a lawyer, and confer with a trust company. Appoint an endowment committee to devise ways and means to keep your members interested. Prepare forms of bequest which may be included in a will, or added as a codicil. Draw up "rules and regulations" for the use of the income from the fund. Establish a Book of Memory to honor those who help. And have faith and courage to plan adequately for the future program of the church.

The Effective Sermon Title

by Lewis H. Chrisman*

"I'VE preached for forty years, and I've never given a single sermon a title." Naturally this statement was made by a preacher of an earlier day. Although countless good sermons have been preached without titles, with each passing year in most preaching situations the need of such a general heading becomes more imperative. In communities where newspaper facilities are available the phrasing of a title for the sermons preached each week is a necessary factor in effective church advertising. It is also needed for the board at the front of the church and for the printed or mimeographed bulletin. It has an additional value in focusing attention to the central thought of a discourse.

There is no doubt that this matter of phrasing sermon subjects is one that deserves more emphasis than it frequently receives. As an aspect of church advertising, a badly expressed subject is worse than none. One Saturday afternoon three men sat in the lobby of a metropolitan hotel. Being church-goers at home they looked forward with some interest to hearing one of the several distinguished preachers located in the city in which they were spending the week-end. In making their choice they studied carefully the sermon topics which were announced. Some of these attracted them, and some had exactly the opposite influence. On another occasion two visitors in a county seat in the Middle West inquired as to the location of the church of their denomination. Just as they were about to enter, one of them pointed to the title on the bulletin board. It suggested a remote, heavy, uninspired theological disquisition. They halted, retraced their steps, and hunted another church. It by no means follows that possible hearers are always correct in their judgments of the appropriateness of topics and the felicity of their phrasing. The fact is, however, that people notice sermon titles. This is one of the reasons for their existence. In the formulating of his subject a preacher puts his worst or his best foot forward.

Titles are revealing. Several years ago a reviewer of a book containing a large number of brief sermons, in commenting on the skill with which the topics were written said that a man

THE TEST OF A SERMON TITLE

Dr. Chrisman gives four tests for a sermon title. It should be

- (1) Attractive
- (2) Accurate
- (3) Concise
- (4) Concrete

The editor would add one more qualification. We believe that a good title should also be

- (5) Informing

who could write such effective headings was practically certain to have something to say worthy the attention of readers. The titles which a preacher selects show whether he is a master of his mother tongue or a bungler, but this is not all. They further indicate whether or not he is a live, progressive, vigorous thinker. A man's language always reflects his mind, character, and personality. For example, take the preacher who announces a sermon on "The Importance of Preserving a Clean Conscience." This man may be a careful, practical, and even thoughtful sermonizer, but the chances are that his preaching will lack color, sparkle, and vigor.

To lay down rules for titles is by no means easy, but he who is called upon to write them, gradually, and often unconsciously, formulates a few guiding principles. These headings should first of all be brief. They must attract the attention of him who reads as he runs. The more color and appeal they have the better, but they ought not to be crude, sensational, or slangy. Students of journalism are taught that well-written titles of special news articles are 1. attractive, 2. accurate, 3. concise, and 4. concrete. It can be said with considerable assurance that any sermon topic which violates one of these four requirements is to that degree defective. Most assuredly it should not be a drowsy combination of words but should have verve and action in it and be phrased primarily in the language of today.

A good preacher does not minimize the value of theology. To say, "I am very much concerned about religion, but I am not interested in theology" is a confession of intellectual bankruptcy. Yet theological terms are not especially adapted to use in sermon titles. The primary reason for this is that such

terminology is unfamiliar to the average man. When it is discussed it needs to be carefully explained. Its place is not in a newspaper announcement or on a bulletin board. In Thomas G. Selby's book, "The God of the Frail," there is a sermon entitled, "Probation and its Appointed Term." Such a topic would drive people away from church rather than invite them to it. Horace Bushnell once announced a sermon on "Regeneration." Although this might once have been appealing, it would not be an effective theme to announce today. A prominent American preacher, however, recently announced as his subject "The Atonement." In this particular instance the topic may have been one of a series preached to a congregation which had been prepared for a discussion of the theme. In such an exceptional case it might not be open to criticism, but this would be a very unusual circumstance.

In studying announcements in newspapers my strong impression is that topics of this kind are the most serious fault in the modern sermonic label. For example, here are a few titles gleaned from recent announcements: "The Holy Trinity," "Nature of Religion," "Pentecost," "Jesus, our Lord," "Reasonableness of Christian Faith," "Resurrection of the Body," "The Ascension," "The Second Coming of Christ," and "Is God Limited?" It is not our function to discuss the extent to which these themes should be treated in the pulpit. Without a doubt some of them are subjects of the highest significance in religious thought. The point here is that the phraseology of the subjects is open to serious question.

The following topics taken almost at random from newspaper announcements are of the type which attract attention, are easy to remember, and suggest an ability to grapple with vital thought: "Mobilizing Memory," "Uses of Memory," "Spiritual Priorities," "Alone with Yourself," "Life in Action," "Christian Insignia," "The Shine of Life," "A New Beautitude," "Luminous Lives," and "The Challenge of the Difficult." Here are ten more A-plus titles selected from printed sermons: "The Gutter Look," "The Call of the Deep," "The Spiritual Basis of Security," "The Terrible Choice," "On Facing Yourself," "Accepting Yourself," "The Casualties of Impatience," "Finding Real Security

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Today," "The Distance of Tomorrow," and "First-hand Religion."

Sometimes the subject of a sermon can be very effectively expressed in the form of a question. Dean Charles R. Brown has shown a high degree of skill in the use of this form of title. The following examples are found in books from his pen: "Where Do You Live?", "What is That to Thee?", "What is Your Name?", "Does It Pay?", "What Doest Thou Here?", "How Old Are You?", "How Shall We Think About God?", and "Where Do We Go From Here?"

In studying the topics of the sermons of outstanding preachers it is interesting to note how frequently there is an echo of biblical language. Frequently this is the result of a connecting of title and text. Many of these biblical titles meet all of the requirements of excellence in this particular field of homiletics. Those which are included here are but a few of the many specimens which are available: "My Brother's Keeper," "The Third Mile," "Round About by Way of the Wilderness," "He Restoreth My Soul," "A Pillow of Stones," "Burning Bushes and Burning Hearts," "Going Down to Egypt," "Like a Trumpet," "The Rock That is Higher," "Thunder Over Sinai," "The Sons of Mary and the Sons of Martha," "The Single Eye," "The Burning Bush Unconsumed," "He Went a Little Farther," and "Treasurers of Darkness." There is no doubt that the literary excellence of the Bible reflects itself in the language of those familiar with it. The more thoroughly a preacher is saturated with the diction of the book of which it is taken for granted he is primarily a teacher, the more beauty, vigor, and appeal will be in evidence in the titles of his sermons.

In this field as in all others there are questions of usage which deserve some attention here. A recent church page in a large city newspaper contained an announcement of a sermon entitled "The Dignity of Being Up-To-Date." Without a doubt this is a brilliant, challenging title. Of those who noticed it, some of course recognized it as the caption of one of Dr. Harry E. Fosdick's best-known sermons. Was the other preacher justified in using this topic? Possibly. It is by no means always easy to trace titles to their source, and at the best it is very hard to be original in this field. In the preparation of this article I have come across six sermons entitled, "Things That Cannot Be Shaken." Although there might be an objection here on the score of this title's being overworked, it is hardly to be criticized on other grounds. But "The Dignity of

Being Up-To-Date" bears so distinctively the mark of Dr. Fosdick that it impresses us as not being common property. And when a preacher announces such a topic one wonders how much more he might owe to its originator.

It is, however, easy to be too certain in regard to the merits or defts of sermon titles. Some months ago I noticed that a preacher had announced as his subject for the next Sunday, "Hypocrisy." At first I was attracted by the brevity and directness of the subject. Yet there is a likelihood that such a statement of theme is too blunt, crude, and inclusive. Each of two books of sermons, one English and the other American, contains a discourse entitled, "Nevertheless." This title has the merit of being brief and arresting. It might also be said in this connection that both of the sermons are excellent and that in each instance the title is closely related to the contents. Here I venture to mention one of my own sermon topics which has somewhat puzzled me. It is "The Sin of Meroz," and it behooves me to state that I am not sure whether or not I am the originator of the title. If I can judge this caption myself, it is terse, definite, and capable of attracting the attention of those who read it. But the question is concerning the word "Meroz" which is, to put the truth very conservatively, not especially meaningful to everybody. To what extent, though, should this be counted against the title? Arousing curiosity may be one of the functions which we should keep in mind in the statement of a theme. On the other hand, the linguistic virtue of clarity can never be entirely ignored.

Some titles are unmistakably bad and others are just as conspicuously excellent, while there is a third and much larger group which lies in between. It goes without saying that the bad ones are to be avoided, and if we now and then manage to hit on one of distinction, it is a matter for rejoicing. Not even a homiletical genius can consistently, year after year, produce brilliant epigrammatic headings for all of his discourses. Yet there is no doubt whatever that this little corner of the field of homiletics is sufficiently important to justify its receiving a fair share of the attention which the preacher gives to the essential task of preparing and delivering sermons.

Sweeten bitter things with gentle laughter.—Sir Walter Scott.

* * *

Material influence born of business pressure can actually spoil the spiritual life of the American home.

A LITANY OF PARTICIPATION

The Presbyterian Church of Bay Village, Ohio, used the worship canvass method in underwriting its budget for the current year. Before the pledge cards were distributed the congregation used the following litany written by the minister, Franklin P. Reinhold.

* * *

MINISTER: In this day of world crisis, believing that "God is our refuge and strength,"

PEOPLE: We turn unto Thee, O Lord.

MINISTER: In grateful recognition of Him who is "the giver of every good and perfect gift," and who enables us to do our daily task and obtain our substance,

PEOPLE: We consecrate ourselves unto Thee, O Lord.

MINISTER: For the maintenance of the Church in order that we may worship God and promote Christian fellowship and spiritual life,

PEOPLE: We make our pledges unto Thee, O Lord.

MINISTER: For the support of the Church in its program of Christian Education and the training of Youth,

PEOPLE: We make our pledges unto Thee, O Lord.

MINISTER: For the ministry of comfort to all who sorrow, of kindness and encouragement to all in trouble, and of salvation to all who are lost,

PEOPLE: We make our pledges unto Thee, O Lord.

MINISTER: For the carrying of the Gospel to others, through the Missionary and World Service Program of our Church,

PEOPLE: We make our pledges unto Thee, O Lord.

MINISTER: For our nation's sake, believing that popular government, with its dearly bought liberties and its doctrine of the worth of human personality, was born within the influence of the Christian religion, and that it will endure only where the teachings of Christ prevail,

PEOPLE: We make our pledges unto Thee, O Lord.

ALL: To Thee, O Lord, our God, we consecrate the offerings of our hands and our hearts today. Prosper Thou the work of Thy Church. Make and keep America Christian! Amen.

You just cannot get the average person to try as hard to save his soul as he does to save his face.

Be Sure You Receive the
Christmas Issue of
CHURCH MANAGEMENT

Things They Never Told Us

by J. W. G. Ward

IT certainly has, dear young yoke-fellow! You are a striking illustration of the prophet's words, "Even the youths shall faint and be weary, and the young men shall utterly fall." Incidentally, that may be a source of solid comfort to us who are no longer young. We sometimes feel like you do, only we put it down to *annno domini*. However, to your particular case.

A most helpful book could be written on the subject, "Things They Never Told Us." One of those things, to which the seminary should have given attention, is this experience to which you refer. "To be forewarned is to be forearmed!" Those responsible for our training certainly ought to tell us in advance that we should expect some reaction after the moving and emotional experience of one's ordination and the commencement of one's ministry. At such a time the soul is stirred to the depths. The hopes and dreams of years are being fulfilled. All for which we have toiled, with more or less intensity through the years, is now at hand. We are commissioned to give our strength to the noblest task ever entrusted to man—to preach the gospel of the living Christ. Naturally, high-water mark is reached. While the tide is at the flood, we begin to preach. People are thrilled by the vicarious part they have played in what they feel to be the most solemn hour of a minister's life. What we say and do is, for the time being, invested with the halo of novelty and with the wonder of a man's response to the divine call.

Just as naturally, sooner or later, the tide begins to recede. The effects of a fresh voice begin to pass. The flattering eulogies are omitted or are taken for granted. Probably the normal feeling has set in that the time for such things has gone by. The bridal pair are inundated with good wishes, and telegrams of congratulation on the happy day itself. Yet because there is no daily repetition of that, it does not imply that their friends no longer hold them in high esteem, or wish them well.

Your congregation may feel much the same thing. You were commissioned for your work. Now they expect you to do it. They gave you a good start. Now they do not feel it necessary to

"I do not know if my problem is worth discussing, because I have nothing tragic or momentous to submit to you. Yet I really do need help. The fact is, I could best describe my condition by the quotation—I think Browning says it somewhere—"How stale and profitless everything has become." Let me put it as clearly as possible. I am in my first church. I have been here two years. I am married and am twenty-nine. I enjoy good health and have plenty of reserve strength. I allude to these matters in order that you may understand better what is the matter with me. But what troubles me is I have lost my pep!"

I started off with a regular fanfare of trumpets. I was ordained here, at the outset of my ministry. The president of my seminary, accompanied by two outstanding men of the denomination and by several local ministers, were present. They gave me a tremendous send-off. And the church also felt the impression made by such a solemn event. Once I got under way, I just revelled in my preaching. I put everything I knew into it. I gave my best to the various meetings and groups of the church. After seven years of preparation, I felt that I had really begun to live!

Now all that has gone. I am as flat and stale as I said. No one ever pays me the compliments which were so profuse at first. Then I could not do anything wrong; now I feel I cannot do anything right. I work hard, but I have no satisfaction in what I do; certainly, no pleasure like I used to know. What is the matter? What has happened to everything? Why have I got into this state? I worry, and worry, but still it does not get me anywhere. And now this thing has got me down."

keep on starting you, once you have got under way. We use the starter pedal of our automobile to get the motor running. Once that has been done, the starter goes out of action. But just as it is there should we require it again, through stalling in traffic, so the affection and good wishes of your church are there. They will come into action again when that is needed.

Having disposed of that rather superficial aspect of your difficulty, let us go a little deeper. That staleness of

which you speak may be physical, mental or spiritual—or all three. Perhaps you are not taking enough exercise. Maybe you are failing to get out into the fresh air, neglecting your meals, or in other ways letting yourself fall below par. You say you gave your best to your various engagements. That may be only an exaggeration, or it may be an exact statement of the facts. We can only guess. If we take it literally, that would imply physical or mental exhaustion.

The same thing applies if we accept your view that you put everything you know into your sermons. That might mean intellectual penury. If you spend all you have, of course, you have nothing left. If you really have given out all you know, in two years' ministry—to put it rather bluntly—either you did not know very much, or you have not been replenishing your mental stock. Again we are hazarding only a guess. Are you still keeping up your studies? Are you really working to restore your mind? Are you reading real books, such as those you find advertised in *Church Management*? Or are you trying to find your homiletic supplies in reading only magazines and the newspapers? All that may seem trivial, but it is a point of the utmost importance to the young minister. Without posing as a detective of the master-mind variety, we suspect that we have a clue to that very thing in your letter. The literary quotation you use is most apt. But it would have carried much more weight if you had quoted it correctly, and attributed it to the right author. It was not Browning, but Shakespeare. And instead of "How stale and profitless everything has become," you will pardon us for pointing out, it should be, "How weary, stale, flat and unprofitable, seem to me all the uses of this world." That suggests to us either that you are a trifle slack, mentally indolent, or careless. It might possibly account for the lack of appreciation of which you complain. If your pulpit pronouncements are as inaccurate or unreliable as your quotations . . . ! But there! We do not wish to be smart at your expense; we are merely trying to get at the root of your trouble. You must verify your quotations. You must keep up your studies—some line of honest effort which will keep your brain functioning. You must maintain your

reading. Not to do so is suicidal. The more you are required to give out, in the way of public speaking, the more resolutely you must strive to take in new supplies. And the amount taken in must not be equal to, but definitely exceed, that expended.

Possibly, however, we have not yet run your trouble to earth. It may be primarily spiritual. Again you give us the clue. You state that no one compliments you on your work. Is that your motive for preaching a fine sermon? Are you more concerned about doing well than doing good? Surely not! You are endeavoring to preach Christ. Is it your conscious aim to obtrude yourself as little as possible so that his glory may be seen? Your prayer should be that the messenger may be forgotten in the message, and that the message be only the means by which the Master shall be revealed. If you cannot answer those questions in the affirmative, then we suspect your spiritual state of mind is at fault. We can pray so much in public that we neglect private prayer. We may unconsciously strive to display our own abilities rather than to reveal the Master. All of which means that our spiritual life is suffering from malnutrition, or that we have lost touch with the sources of stimulus and strength. That is substantiated by the fact that you so persistently worry.

As we need not remind you, unless there be passionate love to the divine Lord we serve, our preaching becomes nothing more imposing and enthralling than sounding brass and tinkling cymbals—and certainly brass, in that we should have the shocking effrontery to preach what we do not feel, or that we should so prostitute our high office that we divert attention from the divine Redeemer to ourselves. Yet all these things can be made right, granting that we have the will to make them so.

We recommend a quiet, yet thorough and merciless, period of stock taking. If you have not now what you once had, then you can regain it. If you lack that high concept of your office which should be the cherished treasure of every preacher, if you are conscious of self-pity or distrust, if you have allowed professionalism to set its deadening hand upon you, limiting your service or strangling worthy hope and noble ambition at their birth, then you need that renewing and energizing touch which comes to us through fellowship with our Master. Again, as we have said, this blessing can be obtained. Without it, our best efforts are nullified. But with it, work becomes a genuine pleasure. We can give our-

Hymn Services for Sunday Evening

PEOPLE love hymns. They like to sing them. The famous Seth Parker radio series was based upon that love. E. Stanley Kreidler, minister of the Western Highlands Presbyterian Church, Kansas City, Kansas, has used the idea in a series of Sunday evening hymn services. For six evenings the congregation listened to stories of hymns and sang them.

Here are the titles for the series:

1. Hymns for Revivals
2. Hymns of All Churches
3. Hymns Inspired by God in Nature
4. Hymns of the Social Awakening
5. Hymns of Missionary Awakening
6. Hymns by Charles Wesley

Just to show how he did it we are reproducing one of the programs. The one used is the third in the series, Hymns inspired by God in Nature.

HYMNS OF GOD IN NATURE

Theme Hymn:

"Joyful, Joyful, We Adore Thee"

Organ Concert.

Prelude—"Hymn to Joy" (Theme Hymn.)

Call to Worship—"Praise the Lord, Ye Heavens Adore Him."

Hymn Story—"Joyful, Joyful, We Adore Thee."

Hymn of Praise—"Joyful, Joyful, We Adore Thee."

A Service of Thanksgiving*.

MINISTER: "Almighty God, our heavenly Father, from whom cometh every good and perfect gift, we call to remembrance thy loving kindness and thy tender mercies which have been ever of old, and with grateful hearts we would lift up to thee the voice of our thanksgiving.

For all the gifts which thou hast bestowed upon us and our race; for the

*Selected from "Devotional Services" by John Hunter.

selves to the task of the hour, assured that we are not laboring alone, and that our work cannot be in vain.

Make the solemn resolution that you will not continue your ministry without seeking this realignment with the divine will, and the empowering which comes to us through the ministrations of the Holy Spirit. Then, although we dare not arrogate to ourself the foresight of the prophet, we can confidently affirm that the desired change will take place, your zest will be restored, and your highest hopes realized.

life thou hast given us, and the world in which we live:"

PEOPLE: "We praise thee, O God."

MINISTER: "For the work we are enabled to do, and the truth we are permitted to learn; for whatever of good there has been in our past lives, and for all the hopes and aspirations which lead us on toward better things:"

PEOPLE: "We praise thee, O God."

MINISTER: "For the constancy of nature; for the beauty and bounty of the world; for day and night, summer and winter, seed-time and harvest; for the various gifts of loveliness and use which every season brings:"

PEOPLE: "We praise thee, O God."

YOUTH CHOIR: "For the Beauty of the Earth."

(This hymn lists 24 distinct causes for praise.)

MINISTER: "For the gift of thy son, Jesus Christ, and all the helps and hopes which are ours as his disciples; for the presence and inspiration of thy holy spirit, and for all the ministries of thy truth and grace."

YOUTH CHOIR: "We praise thee, O God."

Hymn of Grateful Praise—"This is My Father's World."

The Shepherd's Hymn of Praise—Psalm 19.

Hymn of Praise and Petition—"O Beautiful for Spacious Skies."

Offertory—"The Green Cathedral."—Double Trio.

Chalk Sketch illustrating the Hymn "God Who Touches Earth With Beauty."

Hymn of Consecration—"Fairest Lord Jesus."

Choral Benediction—"Now The Day Is Over."

WOMEN PREACHERS ASK FOR CHAPLAINCIES

Des Moines, Iowa—The American Association of Women Preachers, in its three-day session here perfected its plans to ask that women be admitted as associate chaplains in the armed forces of the nation. At the present time the law provides that only men may be admitted as chaplains. Miss M. Madeline Southard, president of the association, said that she had preached at the Great Lakes training station and spoken at several army camps.

Successful Technique Helps This Church

by Ralph Stoody*

The author is the director of the Methodist publicity from the office known as "Methodist Information." As a guest preacher, the set-up in the Jackson Heights Methodist Community Church, New York City, so impressed him that he has passed on to us his observations.

ONE New York City parish which is far from being the graveyard of its pastor is the Community Methodist Church of Jackson Heights, Borough of Queens. About everything a minister could want is here: crowds that regularly overflow the sanctuary twice Sunday mornings (three times on Easter), superior, college-bred young couples by the hundreds with lovely children so numerous the facilities for them are inadequate, willing, able leadership, and, perhaps best of all, some lay helpers in the financial department of the church who lift the load of responsibility right off the shoulders of the pastor. The fortunate minister is Dr. Lester Ward Auman.

While there are numerous competent financiers on the committee the campaign was led this year by Dr. Harry N. Holmes, a layman widely known both in the national councils of Methodism and as field secretary of the World Alliance for International Friendship Through the Churches. Son of one Australian preacher, the brother of another, he still pronounces his vowels with the twist which American radio listeners have been learning recently to recognize as Australian. This is the way he chose to undergird this successful church for a new financial year.

On a given Sunday morning the congregation heard his vibrant, crisp voice in a statement of the needs of the church. It was a speech that *Church Management* might well print as a model. It steered the middle course. Ministers will know what is meant. There are financial presentations so feeble and apologetic as to be totally innocuous. At the other extreme occasionally one is so accusing and high-pressured as to sound like the arraignment of a gangster by a crime-hunting district attorney. Mr. Holmes sensed that most people need only to be reminded of the values of the church and to be told the facts in straight-forward fashion. He thinks that subscriptions

made under extortioner's methods are likely later either to be repudiated or paid with some accumulated interest of ill will. His speech, therefore, was a straight-forward, terse description of the service rendered the community and its homes by the church. There was a plea for special wartime loyalty because of the magnified need for the church in these times. "When the world is at its worst the church must be at its best" he quoted. References to the past year were optimistic. "The activities and organizations of the church have been maintained at ever-rising levels and have never been more efficient or successful in our history," he said. Mr. Holmes believes an encouraging note is the right pitch. He conveys a mood of confidence and assurance that the needed yield will be forthcoming when the seed is properly sown.

The Community Church receives a major part of its pledges from givers who, before the canvass, bring or send in their cards voluntarily. This leaves

the canvassers plenty of time to do the "mopping up," since this is all they have to do. They can go at it with fresh enthusiasm, instead of with lagging spirits. It assures a much cleaner sweep when the effort of the full working force is concentrated, not upon the easy part, but upon those who did not respond to the general call. How often canvassers are too weary and sick of their jobs after pursuing willing subscribers to make the final, follow-up calls. That last twenty per cent of the people, so often unseen because the initial enthusiasm of the campaign has petered-out, would many times make the difference between success and failure. This Jackson Heights church puts the effort on the hard ones, and lets the easy ones, the actively loyal ones, do their own canvassing.

Used in the campaign promotion letter in this successful effort was a passage descriptive of the mission of the church. Mr. Holmes makes grateful acknowledgement to its author whose name he does not know. It so fully expresses the mood and spirit of this church, and the conviction of those who gladly support it that it is re-printed here:

What is the Church in the World Today?

"We are living in the throes of world upheaval and chaos. The supreme values of truth righteousness and humility are at stake. The Church of Christ is the main factor in the maintenance of these high values and their full application to mankind.

The Church is a lighthouse. In a dark world it keeps alive the flame of truth and love and righteousness. It sheds the light of Christian virtue across the pathway of humanity.

The Church is a powerhouse. It does not create power, but it transmits power. It puts men in contact with that source of all power which is God.

The Church is a citadel. It stands like a rock against those forces which strive to profane the name of God, and which plot and scheme to cause men to forsake God.

The Church is a hospice. It is a house by the side of the road, giving succor to the heartsick and afflicted, lifting the fallen and protecting the defenseless.



COMMUNITY METHODIST CHURCH
Jackson Heights, New York City

*Director, Methodist Information.

Imperatives for the Minister's Wife

by Margaret Ratcliffe*

The findings of a serious group of ministers' wives is interesting to others who belong to that sorority. The ones reported in this paper seem especially helpful.

ONE of the most interesting meetings, at least to me a minister's wife, was the ministers wives group which met the day before the formal opening of the Congregational-Christian General Council at Durham, New Hampshire. During the discussion, in which the ministers' wives from all over the United States participated, a few musts were formulated for the mistress of the manse.

1. Since the minister's wife must enjoy people, she should regard herself as a special committee of one to welcome newcomers into the church at the morning service, church suppers, Women's Society, etc. At all church functions she would do well to consider herself a hostess, enthusiastic to see that every guest should receive a warm courteous welcome.

2. She must be interested and sympathetic in her husband's work. Not only can she be alert with mental stimulus and apt illustrations from her reading, but with an abundance of praise for encouragement as well as suggestions tactfully given.

3. Of paramount importance is her task of making the parsonage first of all a home, a quiet and cheerful haven of rest and love where the little hurts of the day are softly soothed. Who does not know that burdens shared are greatly lightened and the counsel of two hearts with a single purpose may often mean the transformation of arduous duty into joyous privilege. So in the budgeting of her day she will always set apart sufficient time to develop this ideal home, realizing that this cannot be established by the left overs of her strength, when her nerves are fagged and her judgment at low ebb.

4. She must be true to her personality, developing her own talents and thus being especially useful in her own field, be it music, drama, teaching, cooking, or writing. In other words she should be herself and not be continually trying to ape the last minister's wife—perhaps the congregation will be interested in her because her talents are different and thereby refreshing.

5. A good sense of humor will add much happiness and help mole hills from growing into mountains. Oftimes

she will remind her husband of "One Foot in Heaven" and together they will laugh off many of the idiosyncrasies of their own parish.

6. A growing mind nourished by good books will be most essential. Her ability to furnish a sparkling idea or a valuable suggestion for a program will often prove a life saver.

7. She must be adaptable so that she can fill in all sorts of situations, supply a class in church school, prepare a meal on a moment's notice, conduct the Women's Society in an emergency, and thus keep things running smoothly.

8. It is imperative that she be appreciative of the fine things which she finds in the organization. Especially if in a new situation she will not com-

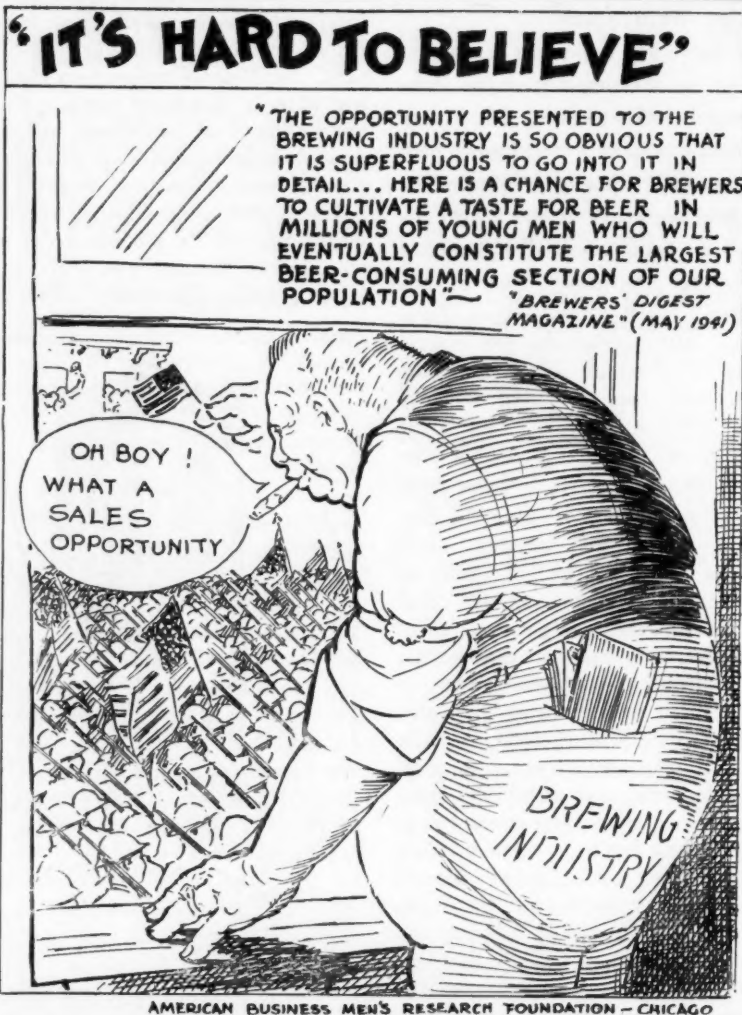
mence to criticize and compare with a former church; but, realizing that the women here have at least some glimmer of intelligence, she will first of all express an appreciation of what they have been trying to do. New ideas will be welcomed by the people if most tactfully presented.

9. She should be capable of conducting a meeting, leading in prayer, and saying the blessing with ease.

10. She should be aware of the dangers which face her. Often a minister's wife tries too hard. If she is managing so many things and people—from the minister to the president of the Women's Society—not only will she wear out herself but everybody else as well. An air of poise will do a great deal to prevent herself and others from becoming jittery.

Some ministers' wives expect special favors and feel that they should occupy important places. Although she should be vitally interested in all the church organizations she should never capture the leading positions. Of course if she is situated in a church where there is limited leadership, until more efficient leadership is developed the min-

(Turn to page 20)



*Mrs. George B. Ratcliffe, Romeo, Michigan.

2346 Attend Cottage Prayer Meetings

by W. G. Smeltzer*

Here is a program for the Week of Prayer which should stimulate many communities to such an endeavor. The author describes, in detail, the plan which brought local success.

THE northern tip of Allegheny County, Pennsylvania, along the western side of the Allegheny River, comprises two Boroughs and two first class Townships with a total population of about 32,000. It is a highly industrialized area. About sixty per cent of the community is Protestant.

The Week of Prayer—in 1942—was observed by the Protestant churches of this community this year in 116 interdenominational Cottage Prayer Meetings.

The project was carried out under the sponsorship of The Allegheny Valley Ministerial Association. The writer acted as chairman of the committee in charge and director of the effort. Twenty different congregations from eight denominations cooperated.

The community was divided into twenty-three sections. Five Cottage Prayer Meetings were arranged for in each section—one for each evening, Monday through Friday. One section had six meetings. Care was taken to have the homes in each section be from a different church each evening. Each pastor was then assigned the task of securing homes in sections for designated evenings.

Each pastor also secured the consent of a number of his leading laymen to lead one or more of the meetings during the week. Names and addresses of leaders and entertaining homes were turned in to the directing committee. This committee then made assignment of leaders to homes for designated evenings, assigning both the laymen who had consented to serve, and the cooperating pastors.

A letter was mailed to each of the 116 hostesses thanking them for opening their homes to the effort, notifying them whom their leader would be, and carrying instructions concerning the promotion of the meeting. Inclosed in this letter was a sketch map showing each hostess her section; twenty-five printed invitation cards; and a report card to be returned to the director. The invitation cards were to be used in promoting attendance. The hostesses

were asked to fill them out and distribute them in their section.

A letter was sent to all the leaders telling them where and when they were to lead. It requested that they contact their hostess prior to the meeting to make any necessary arrangements. It contained a copy of the booklet for the Week of Prayer prepared and issued by the Federal Council of the Churches of Christ in America. About 400 additional copies of this booklet was purchased by the Ministerial Association and made available for distribution in the churches. The letters to the leaders urged that they use the topics suggested for their evening, that the thought in the meetings might have continuity. Emphasis was placed upon giving much time in the meeting to prayer, testimony, and spiritual discussion. Care was taken to make the assignment of the leaders as interdenominational as possible, no leader being sent to a home of his own church.

Publicity resulted from the efforts of the 116 hostesses to promote attendance. Announcement was made urging attendance in all churches on Sunday, January 4th. Then each day during the week the excellent cooperative newspaper of the community, The Valley Daily News, printed a list of the homes with addresses where the meetings would be held that evening.

Despite the fact that a cold wave descended upon us that week causing zero and sub-zero temperature each evening, the attendance averaged 20.22 persons per meeting. The largest attendance was 60; the lowest 7. The total attendance in the 116 meetings during the week was 2,346. Eighty of the meetings were led by sixty-four laymen and thirty-six were led by eighteen ministers.

The most significant thing about this effort was the deep spiritual tone of the meetings. The community certainly is not one noted for its piety. But the comments on the report cards repeated the following sentiments over and over, with variations: "We had a wonderful spiritual meeting." "Over half of those present led in prayer." "Some

prayed who testified that they had never prayed in public before." "There was a sense of genuine penitence in the face of troubled world conditions." "Mr. — was an excellent leader. We had a real time of spiritual fellowship." "We feel that our home was blessed in having this meeting in it." "We need more of this sort of thing." "The ministers are to be most highly commended for setting up such a series of meetings." "This is a grand thing. It helps us to get acquainted religiously with our neighbors who go to other churches." "Our discussion was most interesting. We could hardly get stopped." "Some testified to the meaning of their faith and the church to them who said they had never done so before."

The general consensus of opinion was that the community can carry out no more significant cooperative religious program than to repeat this observance annually. And this is a community where considerable success has attended united evangelistic, leadership training, and civic action efforts. Though this sort of observance of the Week of Prayer takes a great deal more effort and planning than a series of Union Church Services, the larger attendance, the spiritual quickening, and the interchurch neighborhood cooperation promoted is more than ample reward for all the effort put forth. The expenses of this effort, covering postage, printing, and Week of Prayer booklets, were defrayed from the Ministerial Association treasury.

In addition to the very real spiritual values of this sort of effort to those who attended, there were a number of significant by-products. The following are a few of them:

1. This sort of observance of the Week of Prayer stimulates the mid-week prayer meetings. Indeed, several mid-week services that had been discontinued have re-opened.

2. It tends to bind the Christian people of the community into a new awareness of their essential spiritual unity.

3. It promotes cooperative ministerial effort in a common program.

4. It ushers in the New Year with a spirit of devotion and prayer in a significant way that catches the attention of the entire community.

5. It helps a group of the ablest and

*Minister, Grace Methodist Church, Tarentum, Pennsylvania.

most spiritual laymen of the church to use their capacities for leadership in a community religious effort.

Ministers' Wives

(From page 18)

ister's wife may have to lend a helping hand.

11. She should give sufficient time to her family so that the people in the church can look to this family with pride. In training her children she will be wise to place the emphasis on the fact that it is a privilege to be the children of a minister. She will stress that in a Christian home the children do thus and so because it is the correct way to act. In other words she will point out that what is right or wrong is the main criterion to decide what the children should do and not just the fact that they are the minister's children.

In conclusion the ministers' wives present all agreed that, when everything was taken into consideration, it was a privilege to be a minister's wife! She belongs to the people in the church and they belong to her. Her children will have a place in the community. People will share with her their joys and sorrows and thus add a richness to her life. Being a part of something which is so important really makes her life have a deeper meaning.

12. She should love her people and they will love her. In this regard she should hesitate to pick out a few special friends from the congregation, but will seek her most intimate associates from among other ministers' wives.

THOSE MODERN ANCIENTS

This one comes from Cicero.

It seems that Nasica called on Ennius. But at the door the servant met him and told him that Ennius was not at home. So Nasica left. In time Ennius returned the call. Nasica stuck his head out of a window and called out, "I am not at home."

"What are you talking about," said Ennius. "Don't I see you and hear your voice?"

"Why you rascal," said Nasica. "I believed your maid when she told me that you were not at home, and you won't even believe me when I, myself, tell you I am not home."

* * *

And this from Plutarch.

A certain soldier from Thrace, taking a dislike to a dog threw a stone at him. The stone missed the dog but hit the soldier's mother-in-law.

"It was not such a bad shot at that," said the soldier philosophically.

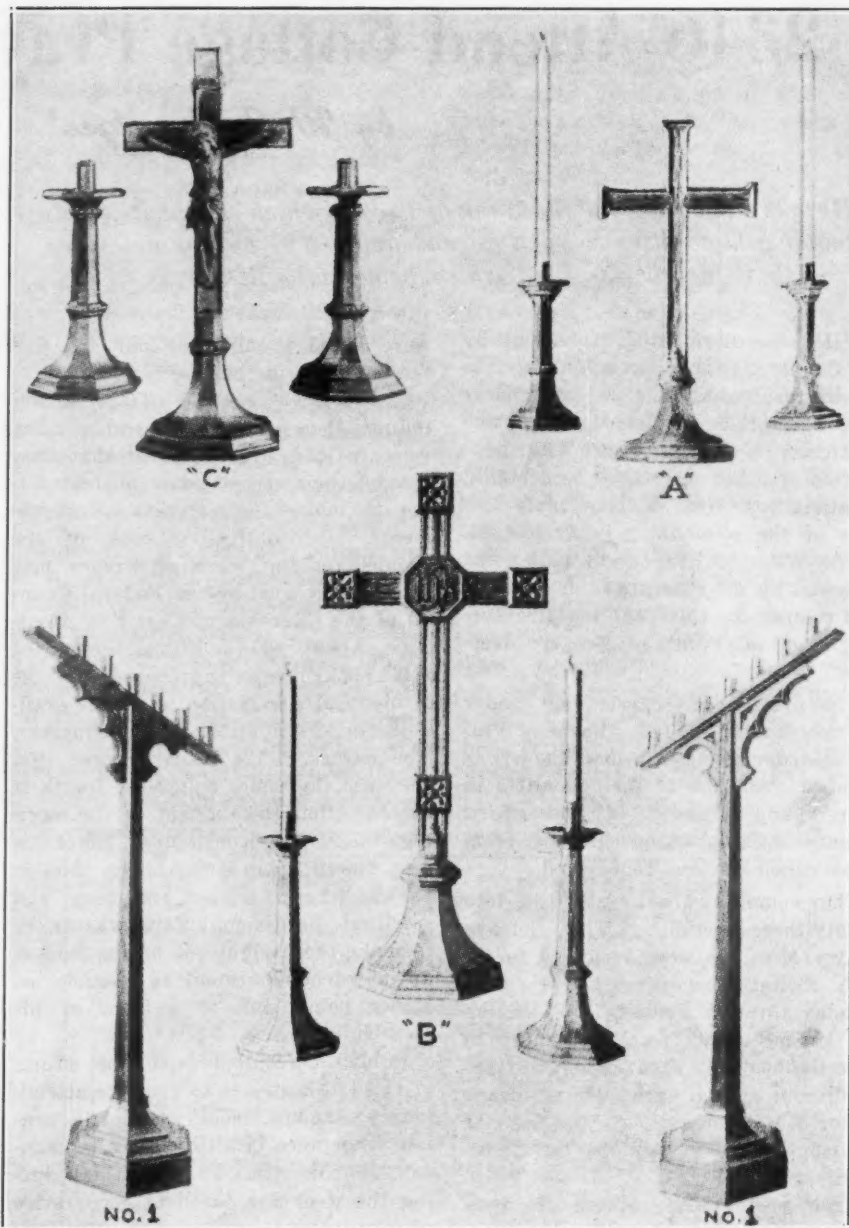


Illustration by courtesy of Theodore Kundtz Company

The restrictions on metal are responsible for the recovery of an old liturgical art—wood carving of chancel fittings. Most graceful are these crosses, candlesticks and other items offered your church. When covered with gold leaf, as is the usual practice, they possess a charm never quite attained by metal. Your church may need some of these items for the Christmas season. They are offered by several of our advertisers. If there is any question in your mind we can advise you regarding them.

PERMIT PLEASE

From a column of verse, originating in missionary schools, and published in the *Watchman-Examiner*, we select these which will find a friendly response in the heart of the American reader.

Please, I want a permit so I may clean my teeth.
I have a permit for the top row but not for the row underneath.

Please, I want a permit to put up my umbrella in the rain,
Shall I need another permit to take it down again?

Please, I want a permit to call my soul my own.
Please I want a permit because I want to be alone.

Please, I want a permit to finish off this song,
If I do not get a permit I'll go on and on and on

The Truth That Makes Men Free

*A Sermon by Jacob J. Sessler**

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.—John 8:31, 32.

I CAN think of no other text that is more suited for our age. Truth and freedom! We pride ourselves upon the breadth of our freedom and the depth of our knowledge. It is time that we do some straight thinking about freedom and truth of which we have so little.

In our text Jesus is dealing with cause and effect. Knowing the truth leads to freedom. "Ye shall know the truth and the truth shall make you free." The word "truth" comes from a word meaning "unconcealed" and originally meant "reality," the manifestation of things as they actually are. In a world divided into many factions, and confused by conflicts, biased opinions, prejudices, hate, greed and ignorance, it is not easy to break through the concrete and steel to "know the truth" and to get at reality. If truth becomes our possession we will come into the inheritance of freedom.

Dr. T. Wilkinson Riddell has said, "As soon as a man is able to think for himself he becomes a wayfarer in quest of truth." I would agree with this statement if Dr. Riddell had said that man becomes a wayfarer in quest of "knowledge." In the universities, laboratories, classrooms, shops, factories and streets, man has been searching for knowledge but too few have been seeking truth. There is a great difference between knowledge and truth. Knowledge is cold facts that the mind accepts, but truth is a conviction about facts which springs from a life lived with God. All truth is God's truth. The man who does not know God cannot know truth. His mind may be crammed full of facts and devoid of truth. We are living in an age of many facts about things and few convictions about the issues of life that proceed from the heart.

Has all our boasted knowledge made us free? Our experience is that our accumulation of knowledge has dangerously shackled the people. Life has been made easier through the discoveries and inventions of science but it is not freer. The sobering realities of our great increase of knowledge is that millions of people are without jobs, and

equally large numbers are hungry in the midst of over-production. The scientific mind filled with facts and data can produce airplanes with loads of deadly bombs that hold us in terror before they blast us into the other world. We know so much that we can employ the finest techniques that psychology has taught us to fool and cheat others who are almost as clever as we. A parody of our text might read like this, "Ye shall have knowledge, and knowledge shall make you slaves."

The reason knowledge has not set us free is because knowledge may be purely mental without affecting our lives for good. A banker made an intelligent speech on the subject: "Character is more important than cash." Sometime later he absconded with a large sum of money. His knowledge was purely mental and had no more effect on his life than "a painted ship upon a painted ocean." This man possessed knowledge but lacked truth. In the last few decades we have been drifting toward the darkness and slavery of the middle ages not because we lacked knowledge but because we lacked truth to use our knowledge for good. Knowledge alone has made the world a modern madhouse in which mad people vie with one another to "out-mad" each other. Knowledge by itself has made the world a well equipped penitentiary where we have everything except freedom.

What, then, is our mistake? Jesus did not say in our text that knowledge will make us free. He said something altogether different. He said, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." Christ not only reveals the truth, but he is the truth. He said, "I am the truth." In Jesus we touch the deepest truths of all life. Abiding in his word means entering into a living fellowship with God. That fellowship makes men free in the highest and noblest sense.

Must Know the Liberator

There can be no liberty unless we know the liberator. The trouble is we have left the great truth, Jesus Christ, unexplored. He said, "I came to bear witness of the truth." He went on to say: "If the son therefore shall make you free, ye shall be free indeed." There is, then, but one way of laying hold of freedom and that is by experiencing the Christ in whom truth inheres as vital essence. The experience of his

personal presence is the liberating power in our lives. Freedom is the fullest opportunity for man to be and do the very best that is possible for him. The experience of Christ not only inspires us to be our best but gives us the power to be our best. This is living the truth, —the truth of God. This truth is something quite different from knowledge which may be purely mental. This is the truth that has in it the power of God. Man's contact with Jesus, who said, "He that hath seen me hath seen the Father," gives liberty. When James A. Garfield said that a log school-house with a slab bench and Mark Hopkins at the other end of it, was college enough for him, he set forth the idea that personal contact of teacher and pupil is the essential thing in education. So contact with God is living the truth that alone gives freedom.

This contact between pupil and teacher, between man and Jesus Christ is an inner condition or a spiritual attitude. Almost all men, good, bad and indifferent will agree that Jesus answered the problems that baffle us by his manner of life. He lived the truth because he was the truth. Truth that is lived cannot be codified, defined or put into propositions. It is something spiritual. When Jesus said, "If ye abide in my word, then are ye truly my disciples," that is an inner condition. And if we abide in his word and follow his example, we will live the truth as he lived it and this truth shall make us free. But the moral stamina to live the truth is an inner condition.

The freedom which follows this inner condition is an inner freedom. True freedom is from within out, not from without in. Although the Israelites were out of Egypt, Egypt was not out of the Israelites. John, although in prison was free but Herod on the throne was a slave. Christ although bound was free but Pilate signing a death warrant was a slave. "Stone walls do not a prison make, nor iron bars a cage." Joseph was as free in the dungeon as on the throne. Freedom, like the Kingdom of Heaven is within. This inner freedom in the end never fails to produce outward freedom. If life is free at the heart or at the center it will want to extend this freedom to all the experiences at the circumference of life. An internal emancipation must begin before an external emancipation can become effective.

*Minister, First Reformed Church, College Point, New York.

It is no use believing that Jesus is the truth if we are not prepared to follow the truth that he is. Again, an inner condition is necessary to make a bold experiment to live the truth as we see it in Jesus. We will discover new and greater areas of truth for ourselves by living Jesus' life. Truth that affects life does not consist in mere affirmations and propositions but in a bold experiment of living.

There is a moving conversation in Pilgrim's Progress. Poor burdened Christian met Evangelist begging for help and guidance. So Evangelist pointed far into the distance and asked, "Do you see yonder wicket gate?" Christian looked and said, "No." Then Evangelist tried again, "Do you see yonder shining light?" And Christian peered away to the far horizon and noticed one spot which seemed not quite as dark as all the rest, and answered, "I think I do." Then said Evangelist, "Keep that light in your eye and go up directly so shalt thou see the gate."

That is the way discoveries are made. "Keep the light in your eye and go up directly so shalt thou see the gate." That is an adventure, a bold experiment in living. We shall know the truth that makes us free by a daring experiment in living the Jesus way. The answer to Pilate's question: "What is truth?" is that truth is Christ's way of living. All that Jesus thought, dreamed and loved, flamed forth into holy living. This is truth as distinguished from knowledge which is purely mental and may never touch life.

Laboratory in Daily Life

The laboratory for experimenting in truth is our daily life. With the boldness of a discoverer, Jesus said, "The truth shall make you free." He spoke from a long and rich experience, not from a speculative platform. Dean Inge said, "The only truth of religion was experimental, what began as an experiment ended as an experience."

Mahatma Gandhi sent this maxim to an American friend, "Truth always wins." The truth of a maxim or proverb cannot be known until it is lived. The beautiful truth of loyalty cannot be fully known except by him who has practiced it. One cannot know fully that love is better than hate except by surrendering to love. One cannot know that Jesus is the truth except by abiding in his word.

When unwilling to live the truth, one is apt to question all truth and cynically ask with Pilate, "What is truth?" Living the truth brings us into a larger experience of truth. As children learn to walk by walking, and to swim by swimming, so we learn the truth of God by living the godly life.

Was Jesus a Pacifist?

by Thomas H. Warner

Our colleague tells us that he did not prepare this for publication but to clarify his own thinking. We think it may help some others, confused on the subject, so are giving space to it.

"**PACIFIST**" is a modern word. According to the *Standard Dictionary* a pacifist is "one who opposes military ideals, war, or military preparedness, and proposes that all international disputes be settled by arbitration."

Whether Jesus was a pacifist in that sense it is impossible to say. We have no means of knowing, for he said nothing specific about war, and his incidental allusions to it do not reveal his attitude.

He suggested that when a king had only 10,000 men, and an aggressor came against him with 20,000 men, it would be wise for him to seek terms of peace. Luke 14:31, 32.

Speaking of the last days, Jesus said, "And ye shall hear of wars and rumors of wars." Then he advised his followers to remain calm, and he assured them that he who endured to the end should be saved. He added that it would be wise for those who lived in Judea to flee into the mountains. Matthew 24:6-16.

Jesus said to Peter, "Put up thy sword again into his place; for all they that take the sword shall perish with the sword." Matthew 26:52. (He hinted that the aggressor would be defeated by the very weapons he himself used.) Then he said that if it was desirable God would send him help. "Thinkest thou not that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels." Matthew 26:53.

Jesus believed that one should be loyal to his government. When the Pharisees tried to entangle him in his talk, he said, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew 22:21.

There is much in the teaching of Jesus to indicate that he was "pacific" in the matter of personal relations. That is, "he was inclined to peace or conciliation."

Perhaps the most striking passage is found in Matthew 5:38-48. I quote verse 44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

But there is a phase of the teaching of Jesus which modifies his pacific teaching.

In commissioning the twelve, Jesus said, "Think not that I have come to send peace on the earth: I came not to send peace but a sword." Matthew 10:34.

This sterner note is especially noticeable in some of the parables. It indicates that for delinquents and resisters there is condemnation and punishment rather than conciliation. See The Tares, Matthew 13:30. The Vineyard, Matthew 21:40-44. The Ten Virgins, Matthew 25:11, 12. The Talents, Matthew 25:26-30. The Great Supper, Luke 14:23, 24. The Rich Man and Lazarus, Luke 16:22-31. The Importunate Widow, Luke 18:7, 8. The Vine and the Branches, John 15:6.

Two Sides to Character of Jesus

How did Jesus act? The record reveals that he was sympathetic and helpful toward the ailing and the needy; that he was gracious and forgiving to the repentant; but that he was bitter and severe toward his opponents and to persistent evil-doers.

Claude J. G. Montefiore is a prominent English Jew. He is an educator and author, and an authority on Jesus. In 1910 he delivered the Jowett lectures. These were published under the title, *Some Elements of the Religious Teaching of Jesus*.*

He writes: "There are two sides in the character of Jesus, one stern and one tender, one forgiving and one severe. He preached and taught that we were to forgive and do good to our enemies, but in actual life he sometimes forgot to put his own precepts into practice; violent invective and denunciation of the sinner, who was also his opponent, rather than of his sin, fell sometimes from his mouth." (page 146).

"But so far as we can judge he showed little love to those who opposed him. He urged that the lost sheep should be actively sought out: but in the way of sheer abuse and bitter vituperation, he did nothing to win over to his conception of religion the Pharisees and rabbis, who ventured to

*The Macmillan Company.

criticize and dislike him." (page 53).

We find that in addressing the Pharisees Jesus used severe and caustic language. When they accused him of casting out devils by Beelzebub, he said, "O generation of vipers, how can ye being evil speak good things." Matthew 12:34.

Later, he called the Pharisees hypocrites, blind, blind guides, fools, whited sepulchers, serpents and vipers. Then he asked, "How can ye escape the damnation of hell?" Matthew 23:13-35. It is interesting to note that Matthew not only recorded the pacific statements of Jesus, but also the teaching and incidents that revealed the sterner quality of his character.

Matthew also records the dramatic incident of the purging of the temple. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—21:12, 13.

There is nothing in literature more pathetic than Jesus' lament over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matthew 23:37, 38.

This is also indicated in Jesus' description of the Last Judgment. Even when Jesus comes in all his glory, and sits upon the throne of his glory, and before him are gathered all nations, some will receive a terrible and permanent sentence. "Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'" Matthew 25:41.

To sum up:

1. It is clear that Jesus did not at any time, in definite terms, state his position with regard to war.

2. That he did not give any definite instructions to his followers as to what should be their attitude toward war.

3. That he taught and practiced love and compassion to the oppressed and the obedient.

4. That he condemned evil and evil-doers.

5. That he is determined to destroy evil and to eliminate those who practice it; and that if this cannot be done by persuasion it will have to be done by compulsion.

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Some Candlelighting Suggestions

WE are publishing in this issue several items which deal with Christmas candlelighting services which normally would appear in the December issue. This is to give our readers more time to formulate their Christmas plans. In addition to the material released herewith the December issue will contain a complete candlelighting service suitable for the Christmas service of worship. It will have selected litany, prayers and hymn suggestions in addition to the candlelighting service.

Time—Christmas Eve or the evening of the Sunday preceding Christmas or early Christmas morning.

Length of Service—Some Churches prefer to conclude a regular service with the candlelighting service. When this is done the program must of necessity be brief, but used as a complete Service, many interesting features may be introduced which add to its effectiveness.

Object—The candlelighting service is

one of deep religious feeling. There is something inspirational in the lighted candles and in the entire Congregation unitedly taking part in the service. It is one of the most cherished memories of a Christmas season.

Some churches use the service as a memorial service for the members of the church who have "passed on" during the year and this serves to make it even more impressive.

Typical Candlelighting Service Program—Each worshipper is given a small candle and card as he enters the church. At the proper time the candles are to be fitted into the little cards to avoid candle dripping over clothing and woodwork. At the chancel there is a large lighted candle with six smaller on either side. The large candle is the Christ candle, next are the twelve apostles. The windows of the church are also lighted with large candles. If candlesticks are not available, the candles may be set in holes bored in wood blocks.

Usually the service begins with Christmas anthems followed by a prayer. A talk or sermon on the birth of Christ, or the story of Christmas from the earliest prophecies of the coming of Christ is next presented. At its conclusion the pastor lights a candle from the large one burning at the chancel. The ushers then light their candles from the pastor's lighted candle at the chancel. The electric lights are now extinguished in the church. These ushers then pass down the aisles with the lighted candles and at each pew the person in the end seat holds his unlighted candle to the usher's candle. Then in turn the person next to him lights from his neighbor's candle and so on until all the candles are lighted. This procedure eliminates danger in tilting the lighted candles. The congregation then rises and holds its burning candles shoulder high while the pastor either offers prayer or discourses on Christ as the Light of the World. An appropriate hymn is then sung while the Congregation remains standing. At its conclusion the Service is ended and the candles extinguished to be taken home to form a part of the celebration there.

Family Candlelight Services

THE lighting of the advent candles in the home is an old folk custom which has been revived during the past few years. It is a distinctly religious service and should be a helpful practice. The plan usually used calls for four candlelight devotional services, one to be held on each of the four Sundays which precede Christmas. The candles are not placed on the dining table but on a table at some appropriate place where the family may gather either before or after a Sunday meal.

The program calls for five candles, one of approximately ten inches and four of about eight inches in size. The large candle is the gospel candle; the four represent the four Sundays in Advent. The candles should be placed in a holder, in a straight row, about four inches apart. If in front of the candles, an open Bible is placed on the table it will make a splendid altar.

The ceremony of lighting the candles opens each devotional period. First, before the family gathers the gospel candle is lighted. On the first Sunday in Advent the candle nearest the gospel candle is lighted from the gospel candle. This lighting takes place after

the family has assembled. These remain lighted through the service. On the second Sunday the gospel candle is again lighted, then the first candle and the second. These are kept burning through the service. The same procedure follows on the other Sundays.

The devotional period may consist of carol singing, Bible readings, story telling and prayer. A suggestive program follows*.

THE FIRST SUNDAY

Light the gospel candle before the family assembles. At the beginning of the devotions, light the first candle from the gospel candle.

Carols—Joy to the World, Angels from the Realms of Glory.

Bible Reading—St. Luke 1:26-56. The Annunciation to Mary and Mary's

BETHLEHEM

I shall not tarry over scrolls

That chart the planets of the night;
Nor follow paths of endless goals,

The ordered orbs of Heaven's light;
Nor shall I halt with sense and mind
At palace porch or merchant mart:
My caravan shall press to find

A Savior for my hungry heart.

Harry Webb Farrington.

visit to Elizabeth.

Carol—It Came Upon a Midnight Clear.

Meditation—

That Holy Thing

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but Thy presence can avail;
Yet on the roads Thy wheels are not,
Nor on the sea Thy sail!

My how or when Thou wilt not heed,
But come down Thine own secret stair,

That Thou mayst answer all my need—
Yea, every bygone prayer.

George MacDonald.

Exactly when the birthday was nobody knows. Perhaps men and angels allowed the date of the birth of Jesus to be forgotten because, in deepest truth, the event was timeless.

He is not of time, but eternity.

The things that are told of his coming are the things that love remembers—the betrothal, the angelic visitation, the Almighty overshadowing, a journey, a birth in a stable, shepherds and angels, wise men and a star.

Though it is an old story it is told over and over again from age to age because it must needs be told if the world is ever to believe it.

"Yule Fire" by

Marguerite Wilkinson.

Carol—Away in a Manger.

*This program has been taken from "Advent Candles, A Ceremony for Christmas Family Devotions" by Archie Peace. Published by the Half Moon Press, New York City.

Closing Prayer—

We thank Thee, O Heavenly Father, that Thou didst give to this world the light of the star above the midnight darkness, and the song of the angels above earth's discords. Grant that the spirit that was in Jesus be born anew in our hearts at this glad Christmas time. Help us to receive Thy redemption, which Thou hast revealed before the nations, through Jesus Christ, our Lord, Amen.

Abingdon Hymnal.

* * *

The father as the head of the family should preside at the service and light the candles. Other members, however, may have parts in the service.

A Christmas Eve Service

FOR families which do not want to use the candlelighting service each Sunday in Advent but would like a family service for Christmas Eve we suggest the following service which was prepared by Noel J. Breed and is distributed by the The Commission on Evangelism and Devotional Life of the Congregational Churches.

CHRISTMAS EVE

At dinner on Christmas Eve, let the whole family be together. Have an unlighted candle—only one—in the center of the table. Some families have a candle large enough to be lighted at each meal from Christmas Eve to New Year's Day.

When all are seated, and before the meal is served, let the Father say:

Father:

There would be no Christmas if it were not for the Christ-Child whose birthday it is. We must think of him tonight and tomorrow. The story of his coming is very beautiful and every Christmas we love to hear it. As I read it to us, again, let us be thankful that God so loved the world that he gave his son to be our saviour.

Read St. Matthew's Gospel, Chapter I, verses 18-25.

Mother:

Years ago there was a belief that each Christmas Eve the Christ-Child came again to earth, and wandered from house to house looking for a place to rest. But people would be so busy feasting and preparing for Christmas that they never recognized him; and the poor Christ-Child shivered in the cold while Christians made merry in his honor, in their warm houses. There were many who wanted to welcome him, who, indeed would be proud to have him as their guest. So these lighted candles, and put them in the

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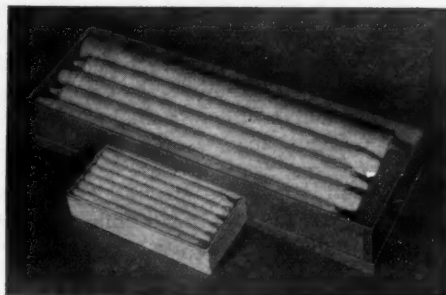
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Candle Light Service Kit

Will & Baumer have prepared a Kit suitable for the service. The Altar Kit illustrated contains the Christ Candle which is 20x1½ inches and the 12 Apostle Candles which are 16½x1-1/16 inches. Candles for the Congregation come 18 to the box and measure 6½x17/32 inches.

Altar Kit, \$3.90 each
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Drama Game Sells Lay Evangelism

by Harold S. Knight

Mr. Knight, minister of the First Baptist Church, Le Roy, New York, found that this game helped his laymen appreciate the need for informed lay evangelism. We think that you may find the idea worth trying in your church.

"CHURCH calling by laymen is important," the minister was saying, "because it proves that the church means something to the average man and woman. When the minister calls, people often feel that what he says and does is only his duty, but when you call upon people they know that you do so because of a special interest and concern for the church. Tonight," the minister continued, "there is more than our usual program. Three of our young people have arranged a playlet for a game we can play together. Two of them are to take the parts of husband and wife, and the third will represent a salesman. His company's product is an electric heater, and he will endeavor to interest these others in the article. When he has finished you will list on the papers that have been given you the sales mistakes that you believe he made. Shall we begin?"

PLAYLET

Salesman: How do you do, Mrs. Jones. I represent the Ever So Hot Heater Company.

Mrs. Jones: You do? My husband and I have often thought of buying one of your heaters, but we never got around to do it. Won't you come in?

Salesman: For only a minute though. I have some things to do at home tonight, but I must sell heaters. The company expects it you know. However, there are a lot of other things that I would rather have done tonight. Here are some folders that describe our

products. They explain these things far better than I could.

Mrs. Jones: Thank-you.

Mr. Jones: Thank-you. (He sets the folder on a table beside him after looking at the cover.) May I ask a few questions?

Salesman: Go right ahead. Don't make them too hard, though, for I don't know as much about this product as you may think. These heaters are so complicated that no one but an engineer could know all about them.

Mr. Jones: Do you think that one of these heaters should be used in our home all of the time?

Salesman: No. My own heater is used only occasionally. Once in a while, when we want to show it to someone we get it out. Otherwise we use it only now and then. The wife uses it more than I do, but we both feel that it is a good thing for the children.

Mr. Jones: Hmmm! What about the materials that it is made of? You know that some people say that the materials in these heaters are no better than those in other electric heaters, perhaps not so good.

Salesman: That may be; I personally know that some of the parts are not as strong as they ought to be, but the things work. I have noticed that the frame tarnishes quickly.

Mrs. Jones: How much do they cost? We want a heater that gives plenty of heat, but we won't pay much for it.

All the Family:

O come to our home, Lord Jesus,
There is room in our home for Thee.
Father:

Our heavenly Father, we thank thee for the holy family in ancient Bethlehem, and for what the spirit of Christ has meant wherever hearts and homes have opened to receive him. Bless us in our joy together, and help us to live our love in ever fuller measure. Bless all who are homeless, and those whose homes are sad by reason of sorrow or misfortune. May we help to build a world in which there will be happiness for all. In the name of him who was laid in a manger, Amen.

Salesman: That is one of the best things about these Ever So Hot Heaters, Mrs. Jones. Even our cheapest heaters give as much heat as the most expensive models. My advice is to buy the cheapest.

Mr. Jones: There is another question, however, if you care to answer. What do you think of electricity for heating?

Salesman: O, electricity is all right for some people. To tell the truth, the current we get in this locality is not very strong. (He looks at the clock.) Is that the time? I must be going, for I promised to take my wife out this evening. (He hurries to the door.) Good-by. Read the pamphlets and think about them. If you do, I won't have to talk Ever So Hot Heaters to you again. Good-by.

Mr. and Mrs. Jones: Good-by. (The salesman leaves. Mrs. Jones picks up the pamphlet and starts to leave the room.)

Mr. Jones: Here, dear, take mine and put it in the waste basket, too.

Mr. Trevor, an insurance salesman and a loyal church worker, was the first to speak. "Honest, pastor," he began, "that fellow couldn't sell anything. I have ten mistakes listed on my paper, and they are the worst mistakes that a salesman could make."

Mrs. Benning who was sitting across the room laughed and waved her paper. "Only ten mistakes, Mister Trevor? I counted fifteen, at least."

Under the direction of the minister each person checked his paper to see what he had that the others had missed. Finally, the minister brought the group to agree that all of the mistakes were due to three things. First, the salesman was not interested in the call he was making. Secondly, he was not convinced of his product's value. Thirdly, he was not certain that electricity was good for heating. "Our players are going to repeat their play," said the minister, "only this time the salesman will be selling a different product. Notice how the same mistakes spoil his salesmanship."

SECOND PLAYLET

Salesman: How do you do, Mrs. Jones. I represent the First Baptist Church. I am one of their church callers.

Mrs. Jones: You are? My husband and I have often thought of attending

windows of their homes, to show the way to the Christ-Child, and invite him to make their home his own. So, each year, we light our Christmas candle. We do not put it in the window, but in the center of our table. As it burns, its light stands for the love of our home for the Christ-Child, and our joy that he has come to us in spirit, even if we do not see him as we see each other.

Oldest Child:

(lights the candle, saying,)

Thou didst leave Thy throne and Thy kingly crown
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.

that church, but it seemed that we never got around to do it. Won't you come in?

Salesman: For only a minute, though. I have some other things to do at home, but I must make these calls. The minister expects it. However, there are a lot of other things that I could rather do. Here are some folders that describe our church and what it means to be a Christian. They explain things much better than I could.

Mrs. Jones: Thank-you.

Mr. Jones: Thank-you. (He sets the folders on a table beside him.) May I ask a few questions?

Salesman: Surely. Don't make them too hard though, for I don't know as much about the church as you may think. There is so much to religion that no one but a minister could know it all.

Mr. Jones: Do you think that if we joined your church we should attend most of the services regularly?

Salesman: No. I only attend the services occasionally. The wife goes far more than I do, but we both feel that they are good for the children.

Mr. Jones: Hmmm! What about the people who go there? You know that some people say that church members are no better than those who do not attend church, perhaps, not so good.

Salesman: That may be. I personally know that some of the people who go to our church are not as Christian as they might be.

Mrs. Jones: We have thought that joining the church would cost too much money. We don't care to make a pledge.

Salesman: One of the best things about belonging to a church, Mrs. Jones, is that those who give the least receive just as much as those who give more.

Mr. Jones: There is another question, however, if you care to answer. What do you think of God?

Salesman: O, God is all right for some people, I suppose. To tell the truth it looks as if God is not doing very much about this war mess. (He looks at the clock.) Is that the time? I must be going, for I promised to take my wife out tonight. (He hurries to the door.) Good-by. Read those pamphlets through and think about them. If you do, I won't have to talk religion to you again. Good-by.

Mr. and Mrs. Jones: Good-by (Salesman leaves. Mrs. Jones picks up her pamphlet and starts to leave the room.)

Mr. Jones: Here, dear, take mine and put it in the waste basket, too.

The Rev. Mr. X spoke, "I am sure that these playlets have made some lessons very clear. There are one or two things that we ought to remember. When we discussed the first playlet we decided that these mistakes in salesmanship were the results of three

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THE FUNERAL

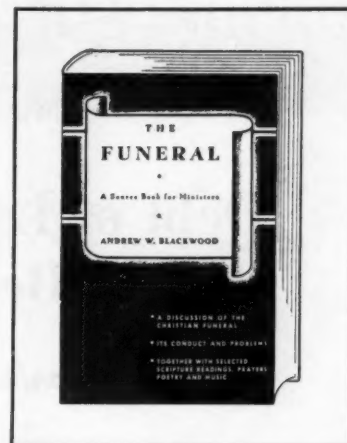
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things. In terms of our religious tasks this is what they are. The first is that we are not always interested in the people we visit. The second is that we do not see how badly people need the church and the Christian message. The third is that we often lack a vital experience of God. Check up on these with yourself, and you will discover that your calls in both the homes of the church and the unchurched will work for good.

Later in the week one of the committee members called his pastor on the telephone. "Pastor," he said, "I called

to tell you how much the meeting meant to me the other night. I made my calls this week, and I kept all those points in mind. They were a real help. If you don't mind, will you please ask those young people to present that program for us at a teachers' meeting next Tuesday night? Those teachers are selling religion to the children and calling on their families."

The minister gave his consent, hung up the receiver, and walked into the room adjoining his office. He picked up a copy of the playlets, smiled, and said, "Amen."

War Bond News

Methods Used By Some of Our Churches

Debt of Long Standing To Be Retired

by Charles R. Shirar*

THE Calvary Baptist Church, Alexandria, Louisiana is retiring a church debt of long standing through the gifts of war savings stamps and bonds given by friends and members of the church.

This novel plan was adopted by this church, May, 1942, and it has produced satisfactory results, and more liberal receipts are assured as the membership is enlisted in the ten per cent investment plan promoted by the government. The plan functions throughout the organizations of the church; however, most of the receipts have come through the Sunday School organization. Each Department and class of the Sunday School agrees to buy stamps of a certain denomination, ten cents to one dollar stamps. The stamps are purchased during the week (the church does not sell the stamps), and the stamps and money are brought to the department and class on Sunday. Each class is given a book to fill, and on Monday the general secretary and helper place the stamps in the class books, and buy extra stamps with the money turned in by the classes for stamps. Some classes have already filled several books.

The Extension Department of the Sunday School, Circles of the Woman's Missionary Union, and non-Sunday school members are asked to fill one or more books, and to give bonds where possible.

We now have two \$1000 Bonds and enough incomplete books to buy another \$1000.00 which would make the plan produce about \$500 per month since its adoption. As the books are filled, the organizations, classes, or individuals take new books, and continue to buy stamps weekly. The completed books are kept in a locked box at the bank until \$740 in stamps are received, and then a Series F. Bond for \$1000.00 is bought in the name of the church.

The leadership of this church feels

that this method is both patriotic and practical. The Government is asking that individuals and institutions pay their debts. These Bonds will be used to retire a debt on a religious and community service institution, and the church will be governed by the Federal regulations as to the use of these Bonds. Even if said Bonds should be held until Victory, the church debt will be underwritten and secured by the best interest bearing collateral in the world.

The giving of these Stamps and Bonds have not detracted from the regular receipts of the budget. In fact, the budget receipts of this church, which has over 2000 members, has never been better in her history. The total receipts of this church for the closing year will reach \$30,000.00

STAMP ALBUMS COLLECT STAMPS FOR THE CHURCH

A couple of weeks ago a few United States Postal Savings stamps in denominations of 10 and 25 cents were given to the church. We wondered what to do with them. In our pondering we got an idea that probably others would like to contribute stamps to the church. Thus germinated the idea of placing two stamp albums in the vestibule. Someone will be at the door to assist you in placing your stamps in the album. If you have extra change which you would like to have converted into stamps, place your change in the container on the literature table in the vestibule. When a sufficient number have been contributed these stamps will be used to purchase a Series F. Bond and will be reserved for future church purposes. There is no better time to prepare for the future than the present.

Russell L. McCullough,

Minister, Gethsemane Evangelical
Lutheran Church, Keyport, New Jersey.

SPECIAL ENVELOPES FOR BOND CONTRIBUTIONS

The St. John's Lutheran Church of New Germany, Minnesota, W. L. Ernst, pastor, distributes to the members of its congregation each month, envelopes to be used for special contributions to the war bond fund. By this method it has been able to buy at least one bond each month since the plan was inaugurated.

FINDS PEOPLE READY TO GIVE BONDS

Marts and Lundy, firm of financial counsellors of New York City have recently conducted campaigns to solicit gifts of war bonds for religious work. One such campaign was conducted for the Chautauqua Institution of Chautauqua, New York. Another was at the Pilgrim Congregational Church, Toledo, Ohio. In both instances a ready response met the request for gifts of bonds. Mr. Lundy in commenting on the result said: "Undoubtedly the churches can secure millions of dollars for capital funds at the present time. People are ready to contribute war bonds if they can be shown the method of doing it."

FEDERAL COURT UPHOLDS OPPOSITION TO FLAG SALUTE

CHARLESTON, W. Va.—In a ruling contrary to that handed down in a similar case by the U. S. Supreme Court, a three-judge federal court here has enjoined the West Virginia Board of Education from requiring the flag salute of children of the Jehovah's Witnesses sect and all others having conscientious religious scruples against saluting the flag.

Passing on a test case brought by three Union district residents in behalf of themselves and other Jehovah's Witnesses, the court, composed of Circuit Judge John J. Parker of Charlotte, N. C., and District Court Judges Harry E. Watkins of Fairmont and Ben Moore of Charleston, held that the board's flag salute regulation was a violation of the rights of religious liberty as guaranteed by the First and Fourteenth Amendments of the Constitution.

*Minister, Calvary Baptist Church, Alexandria, Louisiana.

EMPTY NETS AND FULL LIVES

"Master, we have toiled all night and taken nothing." Peter spoke for us all that morning! So many of our efforts, long sustained seem to come to nothing, like a weary night of drawing in empty nets.

"Master," we are saying, "we have toiled for peace across the years—and taken nothing. We have sought an order after thy will and taken nothing." Ah, the weariness of empty nets!

Yes, but we do take something. Faith and courage and right labor never draw empty nets. We always gain a little more wisdom from our failures, a little more strength from our labors, a finer patience from hope deferred. And there is always a dawn in which, at last, the guidance we have missed appears to redirect, the power we sought re baptizes our efforts. Just now as always there is only one answer for Christian faith and loyalty: "Master . . . at thy word I will let down the net." Gaius Glenn Atkins in *Monday Morning*; General Council of Presbyterian Church, U. S. A.

KEEP THE HARBORS OPEN

Some years ago there were excavated in Northern Africa the noble ruins of a once great city. Its name was *Leptis Magna*, and it was the birthplace of the Emperor Septimius Severus. For a time it was an important center of Roman power on the African coast and a port from which the galleys went to other harbors near and far. At length the city vanished from the earth; and its destruction was not due to the fire or flood, to earthquake or to war. It was due simply to the fact that its harbor was allowed to be blocked with silt, so that its commerce with the great world was destroyed. Little by little then its people abandoned it, and as the years went by the sands of the desert drifted in and buried it from sight. There are human souls which may be like that city. If the gateways of our imagination and our sympathy are silted up, so that we have no vital contact any more with the great world of human needs which God means us to be in touch with, then gradually the desert sands of dryness and desolation drift in to bury the nobility which once was ours. Only as long as our harbors are open to the sea, and as long as the vessels of our desires are not dropping anchor in our own land-locked concerns but going on adventures as wide as life itself, can we inherit life abundant. Walter Russell Bowie in *Great Men of the Bible*; Harper & Brothers.

THIS IS THE TIME TO RAISE MONEY

The Letter Below Speaks for Itself

ALEXANDER DENNY CARLSON
Minister

Pilgrim Congregational Church • TOLEDO • OHIO
SYLVANIA AND HOILES AVENUES • TELEPHONE • KINGSWOOD 2278

July 10, 1942

Marts & Lundy
521 Fifth Avenue
New York, New York

Gentlemen:

Pilgrim Congregational Church decided at its annual meeting in January 1942, to establish a church building and debt liquidation fund. Our debt was small but sufficiently large to deter us from whole-hearted interest in any new building program.

When the plans for organizing and developing this hope were matured, the firm of Marts and Lundy came into the picture. The organization and active solicitation of pledges took place over a period of eight weeks and all of us are happy in the results achieved. The first phase of our campaign has netted \$25,462, which gives us a substantial fund of more than \$19,000 after a debt of \$6,600 has been paid.

One significant development of this campaign has been the interest shown by other churches in Pilgrim's effort. Two other churches have definitely put on debt reducing campaigns following the success of ours. Other ministers told me specifically they were led to do this on the strength of the results achieved through our campaign. It is my feeling that this is a good time to raise money for needed enterprises which have specific value in a church or community program. Money so raised can be invested as ours is, in defense bonds for the duration of the war, inasmuch as building operations are curtailed for the time being. This gives a double leverage to the solicitation of funds and appeals to the wisdom of business men.

The success or failure of these campaigns, I think, rests very largely on the leadership of them. We are deeply grateful for the selection of the man, Mr. Frank E. Wood, who was your representative during the course of our enterprise. His fine spirit, great energy and sincere devotion to the program made us very happy and I want to pay this tribute to him. He was a reconciling element among those who were dubious or stood aloof from the project in the beginning. I hope he can be in many similar campaigns, for he will promote them with success and be a fine asset to any campaign.

We are also glad that your concern was the administrative and counseling organization handling our problem. We are happy in the results so far achieved and look forward to increased service to our community when our building is erected on the payment of the pledges secured.

Sincerely and appreciatively yours

Alexander S. Carlson

Alexander S. Carlson

ASC:mb

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Biographical Hymn for November

Augustus M. Toplady, Author of an Immortal Hymn

by Thomas A. Warner

But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.—Ephesians 2:13.

AUGUSTUS M. TOPLADY was born November 4, 1740, at Farnham, England. He was educated at Westminster School, and was said to be a bright pupil. When he was about sixteen he went to Ireland to assist his mother in securing an estate. He was converted there. A layman named Morris, was preaching in a barn. His text was: "But now in Christ Jesus ye that once were far off are made nigh by the blood of Christ."

Toplady said: "By the grace of God, under the ministry of that dear messenger, and under that sermon, I was, I trust, brought nigh by the blood of Christ, in August, 1756. Strange that I, who had so long sat under the means of grace in England, should be brought near to God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could hardly spell his name. . . . The excellency of such power must be of God and cannot be of man."

Toplady entered the ministry in 1762. In signing the Articles of Faith he repeated his signature five times, to show how thoroughly he assented. His first parish was in Somersetshire, his second in Devonshire. Here he wrote the hymns that made him famous. His income was about \$400 a year, but he was satisfied as his aim was "to merit the highest and to be content with the lowest." He often remained at his desk until two or three in the morning.

Toplady was frail. The cold, moist air of Devonshire brought on tuberculosis. In 1775 he removed to London, but retained his church in Devonshire. He called himself "the happiest man in the world." "Sickness," he said, "is no affliction, pain no curse, death itself no dissolution. I find as the bottles of heaven empty they are filled again. The sky is clear, there is no cloud. Come, Lord Jesus, come quickly."

The most regrettable incident in Toplady's life was his controversy with John Wesley. Wesley wrote: "Mr. Augustus Toplady I know well, but I do not fight with chimney sweepers. He is too dirty a writer for me to med-

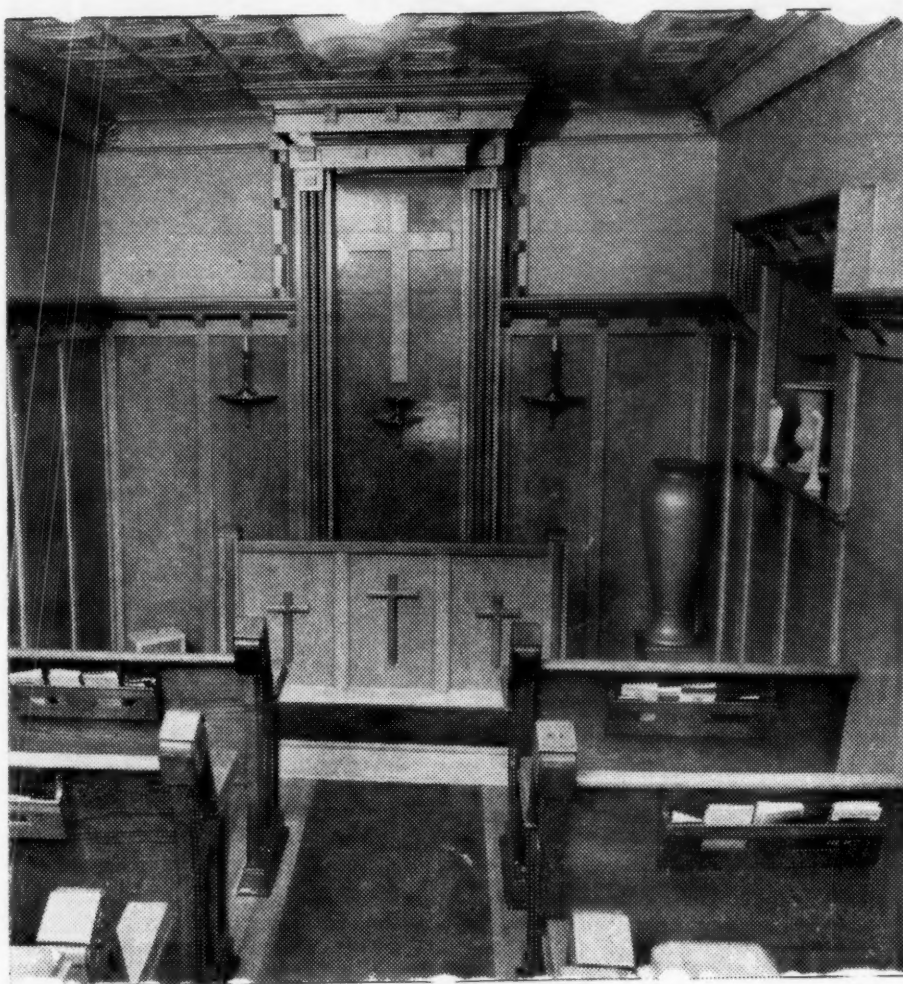
die with, I should only foul my fingers." Toplady called Wesley, "Pope John." He charged him with hatching blasphemy. He said his forehead was petrified and impervious to a blush and that he wrote a known, wilful, palpable lie to the public.

Toplady attempted to preach on Easter Sunday, 1778, but being very hoarse, he could only announce his text. He only preached four times after this. When he was near death he was told that his heart beat weak. He said with a smile: "Why, that is a good sign that my death is fast approaching, and blessed be God, I can add that my heart beats every day stronger and stronger for glory." He died on August 11, 1778, at the age of thirty-eight.

Toplady's fame is based on his hymn "Rock of Ages." It was published in 1776. It was entitled, "A living and dying prayer for the holiest believer in the world." It was intended to support Toplady's contention that: By grace have ye been saved, through faith; and that not of yourselves: it is a gift of God; not of works, that no man should glory. The fundamental teaching of the hymn is that man can do nothing to merit salvation.

GOD, THE FATHER OF ALL

We are all of us children of God. God made the Greeks and the Greeks gave us Plato. God made the Italians and the Italians gave us Dante. God made the Germans and the Germans gave us Goethe. God made the Chinese and the Chinese gave us Confucius. God made the English and the English gave us Shakespeare. God made the Americans and the Americans gave us Lincoln. God made the Jews and the Jews gave us Isaiah. God made the Russians and the Russians gave us Tolstoy. God is the Father of all races and nations, and from each of these people there came forth poets, philosophers, humanitarians and teachers whose influence has been for the healing of the nations. Walter W. VanKirk in *Religion and the World of Tomorrow*; Willett, Clark & Company.



THE CHAPEL

First Methodist Church, Brownwood, Texas

Leslie A. Boone, minister of the church, says that this little chapel is one of the most valuable assets of the church. It is completely furnished in every detail. It has oak pews, beautifully paneled walls, a carpeted aisle, chancel railing with kneeling pad and a canopied altar. The chapel occupies 14 by 26 feet and cost, including equipment, \$1000.

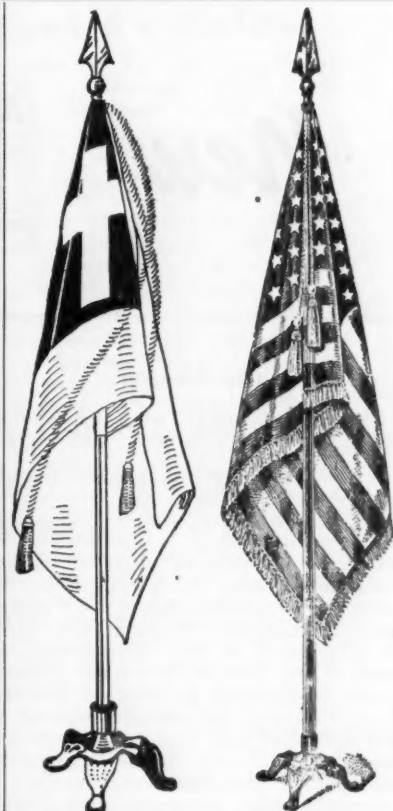
The doors to the chapel are open each day of the week from early morning until ten o'clock at night. Not alone members of the church, but others, find it most convenient to stop in for a few minutes for prayer. More than 200 weddings have been solemnized at the altar. Christenings and special baptismal services are here administered. At one side of the room there is a niche where special memorial flowers may be placed and there is space for any statues which may later be added.

The increasing number of such chapels in our churches is one of the most interesting and promising developments of modern protestantism.

GETTING SELF OUT OF THE CENTER

About the hardest thing in the religious life is to get oneself out of the center of the picture and genuinely to practice self-renunciation. An earnest Sunday school teacher, having done his best to present to his class of boys the parable of the Good Samaritan, asked them what lesson they had gained from it for themselves. Immediately one boy

answered, "What I get out of it is that when I am in trouble my neighbors ought to help me out." That incorrigible slant, even in human relationships, is bad enough, but when it takes God in, when it regards God, shall I say, as a cosmic nursemaid to keep us comfortable, then we are foredoomed to be let down. From *Successful Christian Living* by Harry Emerson Fosdick; Harpers & Brothers.



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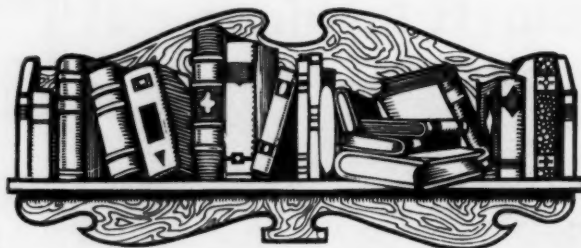
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Christian Europe Today by Adolph Keller. Harper & Brothers. 299 pages.

Without controversy Doctor Keller is the one best equipped and situated to write on *Christian Europe Today*, living in Switzerland, "a watchtower in the center of Europe," director of the European Central Bureau for Relief to Suffering Churches, under the Federal Council, consultant of the World Council, professor at the universities of Geneva and Zurich, foremost pioneer in the ecumenical movement, member of our national preaching missions in 1937 and 1941 and giver of the Stone, Lowell, Carew and Moore lectures in the sundry theological seminaries in America. He confesses how dark the scene lies obscured behind the hedge of censorship and how buried Christianity is under the rubble of war and in the catacombs of European intolerance and persecution. An observer of the modern continental situation he compares to a Dante exploring the inferno; still it "is impossible to take a mere balcony view." It is such a bewildering darkness that Christian Europe "asks humble and searching questions instead of throwing ready and conceited answers."

"The church is struggling in this disintegration for the original purity and strength of her transcendent message. She may lose her institutional character, her property, her social activity, her denominationalism and a good deal of her theology. But all through these struggles she wishes to keep the gospel of Christ. She wishes not to lose the message of God's grace offered to sinners. She desires to remain open for his spirit. She cannot lose this sacred heritage which is menaced in its essence and spirit by the present struggle of a new 'secularist gospel' against the Christian gospel."

That paragraph really sums up Doctor Keller's observation of the present Christian scene in Europe.

The book is filled with "searching questions." Questions which only time can answer but the asking prepares us to help in the answering.

In Germany he prepared himself by listening to both sides. He visited not only with Pastor Niemoeller, members of the Confessional Church, leading Lutherans and Catholic bishops but with Goebbels, Rosenberg, Hauer and the Reichs-bishop Mueller. "The church of Christ has practically reverted to her first era when she was still poor, persecuted and hated by the world, oppressed by the state—the church of the

cross with her original situation. The church today returns—she goes home."

But never "do the heavenly stars shine brighter than in the darkest night." "It is beautiful when the church is no longer supported by anyone except by God himself." All over Europe Christianity has no longer its liberty, its meeting places, its services. They have only God left in their hearts and he is their portion forever, he and nothing more.

The Barthian influence is manifest. "Karl Barth does not sleep behind his Bible as some do behind their newspapers. He is no pietist who withdraws into sweet inner experiences, nor a premillennarian who is trying to understand the chronology of the kingdom of God." He stresses the beyond but the beyond is *hic et nunc*.

After the certain disillusionment of Europe with its ideologies of Fascism, Nazism and atheistic Communism the church must be ready. There will be a definite swing back. Not to the parochially minded church. "A church which is only the church of one race, one class, one country, or one denomination would no longer be the church of one Lord, Christ. The world may listen to the church but no longer to the churches. The church cannot bring a message of world fellowship, world unity, world fraternity as long as she is disunited in herself." He visions a coming unity in the gestures of the Geneva, Malvern and Delaware conferences.

I. C. E.

The Attitude of the Northern Clergy Toward the South, 1860-1865, by Chester F. Dunham. 258 pages. \$3.50.

This is a dissertation submitted to the faculty of the division of the Humanities of the University of Chicago in candidacy for the degree of doctor of philosophy. This study seeks to discover the mind of the northern clergy during the period of 1860 to 1865. The "sample" method is employed in the study. The author presents a wide variety of typical attitudes of the northern clergy concerning the Civil War. The author has used an abundance of references from printed sermons, religious newspapers and magazines, as well as comments in the secular press.

The theme is discussed in six chapters. The first two chapters picture the relationship of the clergy to the political situations and the rising tide of social action. The third chapter describes the manner in which the northern clergyman looked upon the southern way of life. It was to him

as the author writes, "a distinctive civilization, culture and social order." The fourth chapter evaluates the part played by the northern clergy in the Civil War. The author shows that the northern clergy shared a variety of views concerning the war objectives. They ranged from safeguarding the Constitution to the destruction of the Southern Republic. The last two chapters of the book have a note of current interest—war guilt and rebuilding of the South for the future.

The volume contains an excellent bibliography of the theme and an index of subjects and persons. Here is a book for those who desire to explore the ministerial mind through the Civil War period.

W. L. L.

Religious Thought

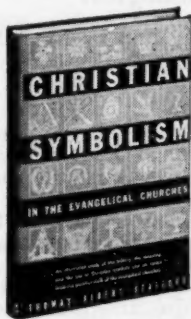
This Freedom—Whence? by J. Wesley Bready. American Tract Society. 365 pages, \$1.50.

The thesis of this monumental work is in the preface, "The . . . Evangelical Revival is the watershed of Anglo-Saxon history. This movement became the spiritual Magna-Charta of the common people of England. It recaptured the spirit of Wycliff and the Lollards; it bore the fairest flower and richest fruit of Reformation principles; it revived and made Christo-Centric the tortured soul of Puritanism; it established 'Liberty, Equality and Fraternity,' not on the sand of Humanism, but on the rock of a soul-purging and soul-nurturing faith."

Dr. Bready presents this thesis under the conviction that the Evangelical Revival was God's answer to 18th century English Deism and French Rationalism. He goes on to show that the inspired prophets, Wesley, Whitefield, Asbury and their disciples, "contested three kingdoms for Christ. He points out that the Evangelical Awakening broke the spell of the philosophies of materialism and irreligion. After connecting the history of North America organically with that of England and the Continent, Dr. Bready proves that no history written of the life of those lands can be written which does not take into consideration the overwhelming influence of the Evangelical Revival. This assertion should be given more consideration in the teaching of a complete history than it is given today in our educational institutions.

Dr. Bready brilliantly proves that the freedom the Anglo-Saxon peoples cherish is not the "Liberty, Equality and Fraternity" of the demonic French Revolution, rather "This Freedom" is

(Turn to page 34)



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Book Reviews

(From page 32)

the gift of the Evangelical Revival of "vital, practical Christianity."

The crowning glory of the book is in its message for our own day. Just as 18th Century England and America needed a watershed in their history, so does all the Anglo-Saxon—indeed all the nations—today. The countenance of men needs to be lifted Godward by a catastrophic intrusion of God into the process of history. There needs to be made a radical change in the direction of human life. As from the crest of Calvary, when redemptive grace was loosed into the streams of life, so today healing streams of love, mercy and pardon will cleanse the nations but only when and after another great Evangelical Revival proclaims the "Sovereignty of God and the Freedom of Man." This would indeed be a momentous "watershed of history."

E. L. S.

This Seed of Faith by Henry M. Battenhouse. Abingdon-Cokesbury Press. 192 pages. \$1.50.

From the background of world devastation and world-wide despair, comes this volume designed to strengthen faith amidst this contemporary scene of terror. Aroused from indifference men now know that "Christ is still this shaking world's immovable Rock." The purpose of the book is "to know more of the Christian faith in its fourfold aspect: first, as religious experience; second, as Gospel legacy; third, as Christian theology; and fourth, as revelation in history."

One of the finest sections of the book deals with "The Good Life." This is a study of the Sermon on the Mount, and differs greatly from most discussions of this portion of our New Testament. For example, he classifies the beatitudes as follows: (1) the first is a fundamental condition of blessedness, (2) three have to do with the inward state of the new life toward God (mourning, hunger for righteousness, purity of heart), (3) three are communal beatitudes (meek, merciful, peacemakers.) "The Christian reaches up in meekness, down in mercy, and out in reconciliation, towards peace." (4) An eighth is added signifying that the good life is crowned with suffering. "To bless means to bleed."

The three master words of the Lord's Prayer are these, "Thy Kingdom Come." The Golden Rule is "basic Christian social philosophy." The Parables of the Kingdom are discussed and applications made.

The final portion of the book deals with the theme "The Church and the World." Amidst the deepest needs of men stands the church, the divine dispenser of the Gospel. Both the social gospel and ethical Christianity are vital considerations of this great divine household.

Dr. Battenhouse is a member of the faculty of Albion College, where he is Professor of English Literature, Chairman of the English Department, and Chairman of the Department of Languages and Literature. Highly commended for these times.

L. N. L.

Indispensable: to Church Administrators

How to Make Friends For Your Church

by John L. Fortson. Here the Director of Public Relations for the Federal Council of Churches of Christ of America shows other church leaders how to bring religion into the daily lives of the church and unchurched through sound, tested methods of church promotion. Contains all the latest trends and technics. \$2.00

How to Raise Money

by Charles W. Gamble. Here are the actual procedures and methods that you and your colleagues can use in raising money for your church. The author has had many years of successful experience in fund securing for social, religious and educational institutions and in training others to raise money. He shows how to do it, gives detailed practical information about all types of solicitation and campaigns. \$3.00

Make Your Agency More Effective

by Arthur L. Swift, Jr. A practical, non-technical handbook to help you check up on your church's effectiveness, in studying your congregational needs, in continuously relating your program to those needs and operating at top efficiency. Brings together the best experience and methods of institutional surveys and puts them into self-study procedures. \$3.00

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Psychological

Patterns of the Mind by Lynn Harold Hough. Harper & Brothers. 135 pages. \$1.50.

Here is the publication of the lectures of Dean Hough at the Florida School of Religion in Lakeland. The book chooses to discuss "patterns of the mind" but really discusses the lack of patterns most people have in their modes of thinking. The first chapter is titled *The Man Who Has no Pattern*, and that might also be the titles of the second, third and fourth chapters. Their chosen captions are "The Man Who Does Not Know How to Use a Pattern," "The Man Who Has a False Pattern" and "The Man Who Has an Incomplete Pattern." One pattern of the mind is described in the fifth and last chapter.

One recognizes that it is possible for a man's open-mindedness, his lack of a mental ethos, to be his pattern, just as the liberal chooses tolerance as his creed rather than some nice, tight statement. So the author acknowledges, "There is then the world of freedom as well as the world of logical relationships."

He discusses false patterns such as, the taking of favorite emotions and biological urges, asceticism, the desire for peace, social indignation, passion for unity and the like. It is likely but very few say, "Go to now, I will rationalize me a pattern say, based on the biological urge." Freud may have been that deliberate, but most thinking is done without thought.

Doctor Hough's fourth chapter, "Incomplete Patterns," might more properly be entitled *The Wrong Use of Right Patterns*. The dean rightly knows the final word has been said in nothing, not even in Christianity, which is the pattern offered by him in his fifth and concluding lecture. Jesus had many things to say which could not be said that early, and no one imagines that God quit talking with Patmos.

The churchman rejoices in the author's logic in the last lecture where he deals with the corpus of thinking known as Christianity but the cool critic would say the doctor betrays the praiseworthy objectivity shown in his first four chapters by his rationalization of his religion in chapter five.

I. C. E.

The Eclipse of a Mind by Alonzo Graves. The Medical Journal Press. \$2.00.

An excellent case study in the manic-depressive psychosis for psychiatrists, sociologists, psychologists, anthropologists, human biologists, and all who are interested in case study of mental disorders.

Imagine writing on paper your deepest and innermost thoughts both good and bad, playing up all the heights and depths, the high ways and bypaths of your manic-depressive mind, if you had one, and having all this appear in printed book form without ever knowing about it.

Alonzo Graves, himself a writer, and very intelligent, writes for his physicians the story of what happened to his mind. The material almost exactly as he wrote it, appears in this book, and beside it, there appears, in opposite

columns, the actual case description taken from the author's chart in one of our state hospitals for the insane, and mentally ill people.

Unless you are prepared to stay up all night, do not begin reading this book in the evening. The first quarter of the book, the author's rather naturally rambling story about himself should be read hurriedly. When you reach the parallel passages, the book will hardly let you put it down, until you finish.

To those interested in case study, this book will bring home a host of valuable lessons and insights into the workings of a mind which was lost, yet so far as is known, was found again.
E. P. T.

Preachers and Preaching

The Secret of Spiritual Victory by Amos T. Lundquist. Zondervan Publishing House. 138 pages. \$1.00.

One of the primary objects of all preaching is to reveal to people the secret of victory over the forces which would drag them down. The eight sermons in this volume by the pastor of Grace Lutheran Church, Grand Rapids, Michigan, are focused around this idea, in expression, and practical in their. They are conservative in theology, clear emphasis. One of their marked characteristics is the wealth of excellent illustrative material. One has reason to wonder if all of the quotations are well-documented. For example, Cardinal Newman's great hymn, "Lead Kindly Light," is ascribed to John Newton. Alice Freeman Palmer, president of Wellesley College, is referred to as "Alice Palmer, a teacher in a normal school." Although readers, or hearers, should not allow themselves to become seed-pecking critics, it is a part of the preacher's task to avoid errors of this type.

The sermons in this book are divided into sections with appropriate headings. This adds to their clarity and general effectiveness. There is an excellent sermon on humility entitled, "I am not Worthy" and another rewarding one on the value of tranquility bearing the caption of "Peace, be Still." The value of these discourses is not limited to those entirely agreeing with the author's theological position. This is especially true since the fundamental emphasis is not theological but rather practical and spiritual.

L. H. C.

Great Women of the Bible by Clarence Edward Macartney. Abingdon-Cokesbury Press. 207 pages. \$1.50.

Dr. Macartney, minister of the famous old First Presbyterian Church of Pittsburgh, is a preacher for whose printed sermons there is a steady demand. Occasionally, as the reader takes up another Macartney book, he wonders if such a copious author is not in danger of writing himself out, but when he gets into the swing of the sermons themselves, all of these fears vanish. Each book is as fascinating as its predecessor. This does not mean that the reader who has already read a half dozen, or more, books by this particular author will never find an idea which has been stressed in an earlier volume, or that he will never meet with a familiarly turned phrase. To expect this

would be looking for the impossible. All preachers and other people who deal with thought have their own particular emphases. Even book reviewers have on rare occasions been known to develop clinches all their own.

Great Women of the Bible is one of the best of Dr. Macartney's books. Here is a preacher who most certainly is not guilty of what the late Bishop W. A. Quayle called "the sin of being uninteresting." The titles arouse the curiosity of the reader. Among them are these: "The Woman Who Cooked and the Woman Who Prayed," "The Woman Who Sheared Him," "The Woman Who Married the Wrong Man," and "The Woman Who Married the Right Man." A book of this type is an educative homiletical exhibit. It most certainly demonstrates the possibilities of distinctive biblical preaching. It also shows that a deviation from the commonly accepted sermonic patterns is to the advantage of the preacher and those who listen to him, and in this case, to those who read his writings.
R. P. F.

There are Sermons in Stories by William L. Stidger. Abingdon-Cokesbury Press. 254 pages. \$2.00

The author of this volume needs no introduction to readers of *Church Management*. Here is a Stidger volume which will be even more useful to clergymen than any of his former books have been. In fact this book will prove of great value to anyone who makes speeches.

The volume is a collection of stories which Dr. Stidger has brought together from the experiences of many people far and near. These stories have grown out of human living. They tell of heroic and sacrificial actions which have lifted the lives of simple, humble people to a little higher plane, as well as incidents from the lives of the great and near-great. The stories are brief. They take no more than a page or two to tell. The volume has three indices. There is an index of titles, an index of persons and an index of topics.

Dr. Stidger believes that the ministry should adopt the use of short stories which in themselves are sermons. He believes this is in keeping with the present trend of short talks in the radio and the short stories in the current magazines. Surely he has given the ministry in this volume a collection of worth-while stories which can be used in the pulpit.
W. L. L.

Jesus Christ

The Contemporary Christ by W. A. Smart. Abingdon-Cokesbury Press. 163 pages. \$1.50.

Through decade after decade books about Jesus flow from the presses in an endless stream. As a result we wonder what yet remains to be said about his life, work, personality, teachings, significance, and allied themes. Every month, nevertheless, sees the publication, in this field, of books which more than justify their existence. It is safe to say that no reader of Dr. Smart's *The Contemporary Christ* will have any doubts as to its high value. The volume contains the six lectures delivered this year on the Fondern Foundation at Southern Methodist University and is

Your Child's Religion

by Mildred and Frank Eakin

This book presents a practical and stimulating method to tell a young son or daughter about God, interest young people in the Bible, and explain the meaning of suffering, poverty and death. It is written as a series of compelling stories, somewhat similar to case histories and based on first-hand experience with children. Invaluable to all who are interested in the spiritual development of young children. \$1.75

Ascent to Zion

by S. Arthur Devan

In this comprehensive study of church worship, the author analyzes worship in general, showing how man has worshipped throughout history, and describes the development of Christian worship from its earliest beginnings down through the Reformation to the present day. He discusses church architecture, church music, religious education and concludes with a devotional study of worship and its power in human lives. Of inestimable value to ministers, directors of worship, teachers and students. \$2.50

Make Life Worth Living

by Joseph R. Sizoo

Can religion transform and enrich life for those who are groping blindly for security? "Religion offers and guarantees to every man an adequate power to cope with life," writes Dr. Sizoo. "It gives strength equal to the need. . . . We shall never live successfully until we live with the sense of God in our lives." Because of its timeliness, this widely acclaimed book is now made available at a popular price. \$1.00

The Story of the Bible People

by Muriel S. Curtis

Here is a thrilling picture of the Bible folk, written especially for young people and attractively illustrated. The book begins with the fascinating story of the Hebrews and follows the long line of heroes through the Old Testament down to New Testament days. The story of Christ is vividly written and the book closes with the adventures of the early Christians and the spread of the Christian religion throughout the world. (tent.) \$1.75

The Man of the Hour

by Winifred Kirkland

Written with beauty and distinction, this is a fresh study of some famous incidents in the life of Jesus and a fresh interpretation of some famous people with whom he was associated. It is a modern person's modern view of an ageless character. Miss Kirkland makes Jesus alive for today as he was alive 2,000 years ago. \$1.75

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a brilliant, constructive exposition of the place of Jesus in the modern world.

Dr. Smart, who has been professor of biblical theology at Emory University since 1914 has been in particular demand as a lecturer at youth conferences, ministerial training schools, and other religious assemblies. In this capacity he is especially noted for his skill in exposition and his power of stimulation. Both of these qualities are very much in evidence in these lectures. They are fresh, sane, illuminating, and inspiring. In any attempt to describe the book the reviewer is in danger of giving the impression that it is very much like many other modern, intelligent, religious books. It is, however, anything but "cut-and-dried." The style is especially to be commended. From almost every page there leap sentences worthy to be quoted.

Although this book is not devoid of interesting factual matter, this is not its chief merit. It is not a book of information but of ideas. The present reviewer has found it one of the most delightful and stimulating little books that he has read for a long time.

L. H. C.

A Study of the Passion of Christ by A. Fibiger. (Trsl. from the Danish by Olaf Lysnes.) Augsburg Publishing House. 293 pages. \$2.00.

A series of fifty-six studies of the Passion Week. Especially well-done for private devotions, or for a stimulating aid for the working pastor preparing to address his people in Holy Week. The author is a proved Danish missionary, in his homeland, with fine insights of shepherd-quality that reach the heart. A very good book for the purpose.

J. F. C. G.

The War

The Christian and the War by Charles Clayton Morrison. Willett, Clark and Company. 145 pages. \$1.50.

In the weeks immediately following the outbreak of war between the Axis powers and the United States, *The Christian Century* published a succession of editorials which comprise this little book. They are revelations of how a more or less pacifistic editor changed his opinions about the war after Pearl Harbor.

The thesis is that war, when it has once taken the field, presents itself as an unescapable necessity to all men. The war and life in this book are thought of as unrelieved tragedy. The war is God's condemnation for our sins. It is his judgment upon us for our injustice and selfishness. There is much emphasis upon sin and hell and a punitive God. The church, it is claimed, is not at war. Since all men and all nations are guilty of causing the war, the plea is for a negotiated peace.

The argument of this book is not convincing. While all men and nations may share some guilt for the present wars there are degrees of guilt and the guilt is heaviest by far on the part of the aggressors: Germany, Japan and Italy. The present situation is tragic but it is not unrelieved tragedy. How can a good God be thought of as participating in this situation? A negotiated peace could be all right, but not if it is made with the international gangsters who precipitated this conflict. The whole

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interpretation of the present situation as here presented is too theologically conservative and too pious. The position claimed is realism. Actually the position is too theoretical, too willing to let off aggressors on the theory that they were wronged, to be realistic.

H. W. H.

Various Topics

The Odyssey of a Faith by Bernard Heller. Harper & Brothers. 277 pages. \$2.50.

An excellent interpretive story of the Jewish faith from the first until the present. The author is distinctively able and very fair. The non-Jew should read this material as diligently as the Jew studies Christianity. To the Jew the volume is a valuable handbook. The Christian student will be forced to take exception, here and there, as in the matter of the denial of the sense of world-mission in the teachings of Jesus and to agree with Harnack rather than the author as to Jewish-Christian relations during the anti-Christian movements of history. But Dr. Heller has given a remarkably well-balanced account of the history of his faith and people (notably so in the account of Palestinian Zionism).

J. F. G. G.

Case Work in Preaching by Ezra Rhoades. Fleming H. Revell Company. 158 pages. \$1.25.

At last there is something new under the sun in the field of homiletics! Here it is, this volume of case studies in preaching. The author is an experienced professor of homiletics who adopts for the purposes of this book the harmless bit of fiction that his former students write back to him asking for criticisms upon their sermons. The replies of the kindly but honest professor make up the greater part of the book.

The work is divided into twelve sections, each containing a group of letters dealing with related problems. Practically every homiletical mistake of the modern preacher is considered. There may be some who say that this work is too much inclined to the negative in its approach in that it deals so much with the faults of the preacher. However there is no honest minister who does not realize that a great part of the improvement in his preaching has come as the result of his errors being pointed out to him. This book covers a tremendous range. The reviewer wondered if there is a preacher in America who is not guilty of at least one of the ministerial mistakes mentioned.

At the close of each section is a questionnaire for searching self-examination. There is a place for answers to be written frankly with the admonition that they are for the minister's eyes alone. After answering these questions the reader faces these two inquiries shouting to him in bold-faced type, "After considering all the suggested points, what ought I to do?" and "What will I do?"

This book will be helpful to all pastors except those who feel that they have no homiletical faults. It may even awaken some of the latter to their mistakes.

C. W. B.

Pen Pictures of Passion Week by Fred B. Wyand. Zondervan Publishing Co. 117 pages. Price \$1.00.

Many of us are constantly looking for new material for our studies of Passion Week. Here is a book which is unique indeed. The author tries to depict the events of the Passion Week as they occurred day by day. These descriptions are not sermons, but narratives.

The author takes many liberties in writing into the narratives things which are not recorded of Jesus, but which are the products of his intense imagination. It is true however that these romantic events which are added to the New Testament narrative, give a life and illumination which will be helpful in picturing Passion Week.

It is a very entertaining and readable book, which, in many ways, will be helpful to all who seek material for Passion Week. It is well worth the price.

A. H. J.

The Pastor's Helpmate by Douglass Scarborough McDaniel. The Broadman Press. 144 pages. Price \$1.00.

This book is one of the best on the subject of the minister's wife. It is written by one who has spent many years in a parsonage, and who knows the joy and sorrows which a minister and his wife experience.

What a help this book would be to wives of young ministers. It would help them to steer clear of many pitfalls, by the real advice given in this volume. A minister's wife can either make him a success or a failure, and every woman who lives in a parsonage or contemplates doing so should read this book.

The volume is written in an intelligent and practical way. It is full of wholesome humor concerning happenings at the parsonage. It is worth reading, not only by ministers and their wives, but by church members as well. They will see a side of their minister's experience which they have not seen before.

A. H. J.

How To Be Your Best by James Gordon Gilkey. The Macmillan Company. 166 pages. \$1.75.

This is the twelfth volume from the pen of the famous minister of South Congregational Church, Springfield, Mass. Like most of Dr. Gilkey's previous books, the present one makes application of accepted principles of psychology to the problems of the average person. But it is not simply another popular psychological treatment, for the author is primarily a minister of the Christian Gospel, fully cognizant of the fact that religious faith is the best cure for personality problems. He succeeds well, however, in showing that psychological methods are available, and should be used, as aids to successful Christian living.

The book is simply written, the illustrations are well told, and the situations faced are life situations. It will be helpful for counseling and will be suggestive for preaching. As the author points out in his preface, "there are many volumes, religious and secular, which urge individuals to live at their

best, but there seem few which state in simple and concrete terms how individuals can start doing so." This book takes its place among those few.

T. C. J.

A Doctor Carries On by Thomas A. Lambie, M. D. Fleming H. Revell Co. 173 pages. \$2.00.

In order to write an interesting story, one must have something interesting to tell and also be able to tell it in an interesting manner. After reading this volume, one feels that Dr. Lambie possesses the first of these pre-requisites for authorship but not the second. It is a pity, too; for his experiences in the Sudan have been unusual to say the least. He has been a friend and adviser of Emperor Haile Selassie, has rendered service to the British army in its Ethiopian campaign, and has travelled extensively in Africa and the Near East. All of that ought to make a fascinating story, especially now that our attention is more and more turned in that direction. Instead this book is dull and tedious. If one will persevere and read through it, however, he will increase his understanding of background for important developments. The author is undoubtedly a faithful missionary, a very devout man, and a capable scientist. Such a man could hardly be expected to be a good writer also.

T. C. J.

Altars Under the Sky by Dorothy Wells Pease. Abingdon-Cokesbury Press. \$1.00.

Here is a gift book which will bring the cooling air of the mountain and sea to those who use it in their daily devotions. The compiler has placed the material under five heads. Then each head has devotional material for fourteen days. The major divisions are: The Mountains; the Trees and Flowers; The Heavens and Birds, The Earth and Its Fulness."

The devotional material for each day is arranged in this order: A poem or collected verse; a scripture reading; a prayer. Most of the material is selected. But that which is original with the author deserves special mention. Miss Pease, daughter of a minister is a professional director of religious education. It has been our privilege to publish material from her in this journal.

The selection of material has been splendid and the publishers have added to the intrinsic beauty of the book by good type setting and a semi-flexible cloth cover of blue with the title in gold. A silk marker is provided for each book. It is a book, pocket size, which in its mechanical attractiveness invites reading.

W. H. L.

Your Morale and How to Build It by Austin Pardue. Charles Scribners Sons. 132 pages. \$1.50.

The author of this book has delighted radio audiences with his crisp, penetrating and spiritual analysis of living. He is the Dean of St. Paul's Episcopal Cathedral, Buffalo, New York. The volumes contain the sermonettes, or addresses if one prefers that term, (Turn to page 39)

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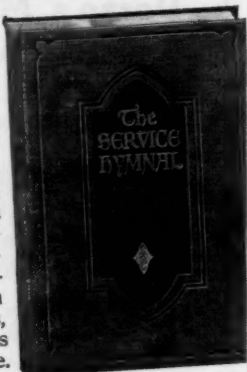
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Identification for Protestant Clergymen

by Marple M. Lewis*

IN August I had occasion to make a call in the Navy Hospital in South Philadelphia, Pennsylvania. It is a large and beautiful institution facing a park, filled to capacity and a beehive of activity. I passed a naval chaplain in his white uniform and proper identification on his shoulder. He made his way about the place unimpeded and his mission was known to all. There also passed me in the hall a Catholic clergyman easily identified by his clerical dress and likewise encountering no difficulty making his rounds. But when it came to me I dressed and looked like any business man and consequently found a hesitancy to admit me here or there until I made known I was a clergyman. At no time was I asked to submit some identification, my word alone was accepted.

Had this been a single case, no more would have been thought about it, but it happens again and again in hospitals and other institutions where it is the purpose of the management to allow free course to the clergy. In addition, when house to house visitation is attempted in new neighborhoods, or in these new war housing developments, one can tell by the look of the faces of those who answer the door, that they regard you as selling something and seem to have their defense ready the moment you open your mouth. The reason is obvious, there is no way to identify us as clergymen.

We find plenty of evidences of Free Masons about the streets, because by a ring or a mark we recognize them. Our clergymen in large numbers are using a small plate on their automobiles for help in traffic and parking, and the police are usually very willing to assist them. Should not the Protestant clergy have some nation wide, well publicized means of ready identification? Far be it from me to wish to copy the accepted clerical dress, but this need not discourage us in thinking the matter through.

I asked myself the question what symbols have we with which the public is sufficiently acquainted that they would readily recognize them? There are two to my way of thinking. The

star which was used to guide the wise men certainly symbolizes the advent of our Lord. The cross by which his earthly ministry was brought to an end speaks for itself.

Could it be that a pin would suffice to be worn on the coat and of sufficient size as to be readily noticeable, bearing the gold star, the letters I-H-S and followed by the cross. Here we have the symbol of advent and crucifixion and between the "In His Sign" (or Service).

★ I. H. S. ✝

I submit this to the attention of the Protestant clergy for their reaction and suggestion, for obviously, no such effort would succeed without first the clergy's acceptance, and a wide publicizing of the idea for the public comprehension.

SALTED MINE OR LODE OF GOLD

A friend of mine tells how she missed the chance to get rich. Once a prospector wanted to sell her a gold mine which he claimed he had developed until he had struck "pay dirt." He took her down in the mine to show the ore. But his manner and his almost rude insistence that she purchase it at once convinced her that there was no genuine lode there; that, in miner's parlance, the mine had been "salted." It afterwards turned out, however, to be a genuine lode, and she missed the wealth which it brought another of more faith.

Men may make a similar mistake if they refuse Christ because there is no beauty that they should desire him. Life and destiny depend on whether we regard him as a disagreeable surface manifestation or as a revelation of the resources in the depths of the cosmos; whether Jesus is believed to be a salted mine or a lode of gold. If he seems the truest, noblest, most God-like being of history or experience, we shall give ourselves to him as Truth Incarnate, as God revealed in the flesh, and follow him as Lord and Master of our souls. Elbert Russell in *More Chapel Talks*; Cokesbury Press.

*Pastor, Washington Street Baptist Church, Orange, New Jersey.

Book Reviews

(From page 37)

which have been given on the radio. They are filled with illustrations from the author's experience, ring true to life yet are free from pedantry. Ministers will find them helpful and stimulating.

W. H. L.

Keeping Your Church in the News by W. Austin Brodie. Fleming H. Revell Company. 125 pages. \$1.00.

This is the first of a series of books on church publicity to be offered by the publishers. If the others measure up to the value of this they will make a distinct contribution to the field of church administration.

It is a small book—a handbook on this subject should not be too large. Publicity is a necessary asset to the minister but it will always be one of his minor tasks. The background knowledge is very important. He needs a book which is brief, to the point and one which does not offer too much academic discussion about the subject. Here the ethics of advertising and publicity are assumed as the author gives the reader, at once, practical, to-the-point suggestions which will help in his work.

Through some fourteen chapters the author discusses how to write newspaper style, how to place the story, how to conduct proper press relations, how to conduct publicity campaigns, how to publicize and conduct press relations during a convention and how to train a publicity organization.

Austin Brodie has had two decades of experience as a newspaper man and sees the thing first hand. In addition he is a churchman with an appreciation of the special religious angle. The material in the book was given as a college course and was whipped into shape through much checking in correspondence and interviews. It is a big dollar's worth.

W. H. L.

HUMAN NATURE CAN BE CHANGED

Human nature *can* be changed. Both social psychology and religion are predicated on that hypothesis. Even our physical characteristics are subject to change. In the *New York Times* for September 24th (1941) there was a report of a scientific investigation made by Dr. Carlos Monge of a university in Peru. He has studied the physical characteristics of the twelve million people who live in the Andes over 15,000 feet above sea level, where the oxygen pressure is 85 millimeters. Compared with those of us who live in the lowlands, some of the differences are, according to this report: "the heart is larger, the blood thicker, and the corpuscles larger and more numerous." If the physical characteristics of our bodies can be changed by living continuously on a higher level, is it not even more likely that the basic characteristics of human nature itself can be changed by living *continuously* in a higher spiritual environment?

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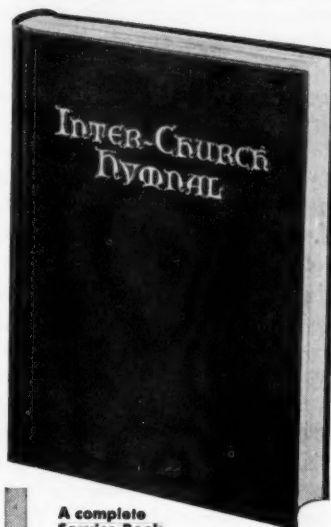
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Shall Churches Pay Taxes?

by William H. Leach*

RECENT developments in the taxing of church property have, again, brought this question to the foreground. In the District of Columbia millions of dollars of property, previously exempted because of religious use, has been again assessed for taxes. Proposed legislation may change the situation before this article appears in print. But the attempt to tax church owned property shows the trend. In Louisville, Kentucky, valuable income producing property owned by the Southern Baptist Theological Seminary has been placed on the taxable list. From other parts of the country we get reports of the steady encroachment of the tax assessor on church owned real estate.

I have always felt that church property should be taxed. Dozens of articles from my pen have advocated such taxing. What I am writing today is not new but is an attempt to recapitulate some of the arguments which, I think, support such a contention.

The practice of taxation varies with states and municipalities. It is almost universal practice to exempt the church building erected for worship. In some localities the parsonage is likewise exempt. In others it is given exemption up to a certain figure. In others it is taxed. Income producing property owned by churches is usually taxed. But the same rule does not apply in every instance even here. Where denominations own office buildings or printing houses the usual rule is to tax the proportion which is commercialized and to exempt that part which is devoted to church business.

Of course a distinction is obvious between a building erected for the worship of God and one owned by a church but used for commercial profit. Taxing procedure recognizes this. There is a distinction between a denominational publishing house which produces literature for its own people and one which produces merchandise to sell in the marts of trade. There is a difference between the purchase of property for church and an investment in real estate which, it is hoped, will increase in value and bring a goodly profit. There is a distinction between a church-owned printing press which serves the denomination and one which

solicits commercial printing in competition with those who must pay taxes. All of these things must be kept in mind in discussing the taxing of church property.

Complete Separation of Church and State Will be Served by Taxation of Church Property

It is only the novice who replies to any argument for church taxation: "You mustn't do that; it violates the American concept of church and state." To the contrary, the exemption from taxation implies that the church is still a part of the state.

A little historic perspective will help here. The first churches in this country were state or public churches. Our idea of church and state separation was not born with the American colonies; it has developed through the years. In New England, in New York and in Virginia, the first recognized churches were part of the state or the town. In New England the meeting houses were owned by the towns and the clergymen were responsible to the town. They were called meeting houses because they were used for town meetings. In New York the churches were under control of the mother country and they were supported by taxes. In Virginia the church vestries were parish officers with the power to levy taxes for the support of the church.

When the new American sects began to emerge it was evident that the old method was no longer satisfactory. The newer groups were not alone denied the financial support from public taxation but were forced to pay taxes to aid the official churches. At the same time there was a growing separation in the newer generation from loyalties to the faith and, especially in New England, there was fear that the town controlled church might lose its spiritual power.

The separation of the churches from state control was brought about by the protests of the disinherited groups coupled together with the leadership of such non-church statesmen as James Madison and Thomas Jefferson. It was James Madison who pointed out that religious tolerance in America might be preserved by the multiplicity of its religious faiths. He was the father of church separation in the colony of Virginia.

That the dissenting, disinherited groups had no basic philosophy on the subject may be seen by their willingness to share in the tax moneys if that were possible. When someone proposed that taxes continue to be levied but that the receipts be divided in ratio to the strength of the various groups all groups were quite ready to agree. It was the non-church group which insisted on separating the churches from tax revenue.

While churches were part of the town or state they naturally had no taxes to pay. When separation took place no plans were made to assess them for taxes. So they enjoyed the exemption as a relic of their former position as part of the state. The failure of churchmen to see that our church-state idea is an evolutionary thing is responsible for much of the unsound thinking on the subject.

As long as churches enjoy exemption from taxation they are permitting the state to subsidize them. One is always under obligation to the individual or institution which subsidizes it. Complete separation, which this author thinks is desirable, would include freedom from the state subsidy as practiced in tax exemption.

Abuses of Tax Exemption Privileges

If the historic and logical argument were not sufficient to encourage the taxing of churches the abuses which have come about because of the exemption privilege should accomplish it. In ordinary peaceful times there is a constant circulation of rumors of the abuse of exemptions, in times of emergency when public money is needed the criticism rises to a roar. Unfortunately those of us in close touch with the current situation know only too well that many of the stories have a basis in fact. It certainly is no help to the Kingdom of God to have the public accepting stories of evasive tax practices on the part of the churches.

A Pennsylvania judge recently rebuked a Pittsburgh church which sought exemption from taxes of a large lot at the rear of the church. The church argued that eventual building required the lot and until that time its possession, as tax exempt property was justifiable because of the need of light and esthetic considerations.

There is some sarcasm in the court decision which says:

*Editor, "Church Management."

"We cannot assume that the trustees and the architect who were responsible for the erection of the building within fifteen feet of Bayard Street, forty-one feet, six inches from Bellvue Avenue, and less than ten feet from the line on the southwest, did not provide such curtilage as was reasonably necessary for the occupancy and enjoyment of the building."

Then there is a sting in the recent utterances of the Mayor of Louisville, Kentucky, in connection with the tax controversy there. He insists that there has been revealed much "tax-dodging" on the part of the churches. This includes several instances in which churches accepted gifts of residences and permitted the donors to live in them for the balance of their lives. Of course the fact that the church owned the property made it tax exempt.

In a New York county the Surrogate's Court recently had the obligation to administer the estate of a clergyman who had died suddenly. The family claimed ownership to the house in which they lived. The title had been filed in the name of the church he served. The explanation was that he built himself a house but, with an agreement with his church trustees, had the title registered in the name of the church to avoid taxation.

In another instance which has been brought to our attention a church was constructing a parsonage. The house was situated next to the church. A county official in the congregation pointed out that to secure tax exemption on this house it would be necessary to have it attached to (part of) the church building. The architect conveniently changed his plans. A door was cut into the wall of the church and a covered walk connected the parsonage to the church property. The fact that the door made its entry through the kitchen showed the very obvious attempt to comply with the letter of the law in securing tax exemption.

In an eastern city a real estate company has recently opened up an allotment in a most attractive section of the city. The fact that the advertisements always mentioned that the land was in a certain parish encouraged interested individuals to check the ownership of the land. For twenty years it had been owned by a religious corporation which enjoyed tax exemption.

A very attractive printing proposition was recently secured by a low bidder—in this instance a denominationally-owned printing house. Commercial houses resented the order being placed there. Rightly or wrongly they insisted that the order was secured because the denominationally-

owned press was not under the heavy expense of paying real estate or social security taxes.

These instances are ones which have come to the attention of the writer. They can be verified. Perhaps many of the hundreds of others which are floating around cannot be. But whether they are true or false it is not helping the respect of churches to have the general public feel that they are using subterfuge to secure tax exemptions. The work is definitely handicapped by such reports.

Social Security Taxes

When the present social security law was passed *Church Management* used a lot of space urging churches to petition congress for inclusion in the law. The editorials brought us caustic criticism. Some readers resented the suggestion as it would place heavy burdens on churches which they could not bear. More, however, agreed that churches had the moral obligation to protect their employees but felt that it was dangerous to be enrolled in the federal plan. The general argument was that it would break down the tradition of church and state separation.

These latter correspondents wrote as follows: "Don't crowd us. We want to do the right thing by our employees. Give us time and we will set up our system and we will be as generous as that provided by the federal law."

A half dozen years have gone by since then and I just want to ask one question: "Have they done so?" In some instances, notably in the Presbyterian Church of the U. S. A., the ministerial pension fund has been made available for lay employees when and if the local churches qualify. I don't know how many churches have qualified. It would be interesting to have a report.

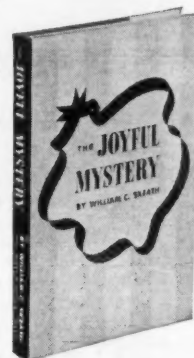
In the meantime the Christian church which has been so alert in demanding social security for men in industry has evaded the issue in its own administration. Ministers are largely protected against old age but church secretaries, custodians, musicians and in the larger field, printers, editorial writers and other church employees do not have such protection.

There are exceptions, of course. But I doubt if the most optimistic churchman would argue that the churches have set up a system to protect lay workers which is as good as that which could be accomplished if they were included in the federal social security law.

Payment of Taxes Will Give New Freedom

Personally, after many years of ex-
(Turn to page 47)

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THE SERMON SCRAPBOOK

by Paul F. Boller

THANKSGIVING PRAYERS FOR THE CHURCH

With grateful heart we worship Thee, O God. For Thy words to us in holy scripture; for Thy living word, Jesus, sent to be the Saviour of the world; for the church that He founded on earth; . . . for the privilege of prayer and praise and the grace of His sacraments; and for His abiding fellowship with all who seek and serve Thee; blessed be the God and Father of our Lord Jesus Christ. Amen. From *The Book of Common Worship*, Revised.

How often have we said the words, "I was glad when they said to me, let us go up to the house of the Lord!" We confess, O Lord, that the church has been to us more than words can tell. There we learned the familiar language of praise and prayer. There we looked into the faces of men and women who knew God and gloried in Him. There we heard the word of God, which became the very light of our path. For all that the Christian Church has meant to ourselves, to our homes, to our nation, we give Thee unceasing thanks. O God, turn the steps of the oncoming generation unto the path that leads to the open door of the church. For Christ's sake. Amen. Hugh T. Kerr in *The Twentieth Century Quarterly*.

THE SERMON THAT GLOWS

A sermon, to be truly worshipful, must do more than march—it must glow! It must be made luminous by appropriate and thrilling illustrations and radiant with poetic insights. It must be set on fire by words and phrases of kindling spiritual power. Echoes of great hymns and over-tones from the mighty melodies of scripture must add to its music and touch its meaning with the beauty of holiness. The preacher who would lift his congregation to a mood of high devotion and aspiration must be a reader and student of poetry and great literature; not so much that he may be always quoting it as that he may learn from it how to use words, how to feel their value and sense their music. His illustrations will come to him from everywhere—from the morning paper with its pathos and its humor, the current novel which his



Paul F. Boller

people are reading, the drama, the movies, great biographies, works of science, and homely observations along the paths of every day. These things, woven into his speech, will make the fabric of his sermon rich and colorful. Preaching should not be drab and meager and economical. A man would put into it the best he has of ideas and beauty and emotion. Albert W. Palmer in *Come Let Us Worship*; The Macmillan Company.

WHEN THE MINISTER LACKS CONVICTION

It is a curious commentary on human nature that a lack of conviction and inner certainty often results in a loud and vociferous defense of a weak or questionable viewpoint. I am reminded of the janitor of a small church who had often wondered what the energetic young minister's notes were like. One Sunday when the minister left them in the pulpit, the janitor looked them over. Everything was fully written out, even to suggestions for gesticulation in the margin—make dramatic pause here; lower voice; point index finger at congregation; and finally, "argument weak here, so wave both arms and shout." I cannot vouch for the accuracy of the story, but certain it

is that inner uncertainty is often indicated by the very vehemence with which we stand our ground. "In quietness and in confidence shall be your strength." Lewis L. Dunnington in *Handles of Power*; Abingdon-Cokesbury Press.

FAITH IN A WORLD AT WAR

Albert Buckner Coe

1. Believe that peace will come.
2. Know that changes must be made in the world's life in order that peace may come.
3. Go *yourself* to make these changes.

HOW TO LIVE

SPACIOUSLY—"Our Father Who art in heaven"

REVERENTLY—"Hallowed be Thy name"

PURPOSEFULLY—"Thy kingdom come"

DETERMINEDLY—"Thy will be done on earth as it is in heaven"

PRACTICALLY—"Give us this day our daily bread"

JUSTLY—"And forgive us our trespasses as we forgive those who trespass against us"

SENSIBLY—"And lead us not into temptation"

REALISTICALLY—"But deliver us from evil"

CONFIDENTLY—"For Thine is the kingdom and the power, and the glory, for ever and ever. Amen."

—Frank S. Hackett in *The Touch of Life*; Harper & Brothers.

THE BIBLE AND DEMOCRACY An Outline

In the Bible we find enshrined the wisdom democracy needs, put in homely speech which it requires no scholarship to understand. Everyone of the articles in our democratic creed finds illustration and reinforcement in its teaching.

1. *The Value of the Individual Soul*. "Fear ye not therefore, ye are of more value than many sparrows."—Matthew 10:31.

2. *The Duty of Service*. "Ye are not your own. Ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's."—I Corinthians 6:19, 20.

3. *The Rewards of Service*. "Who-

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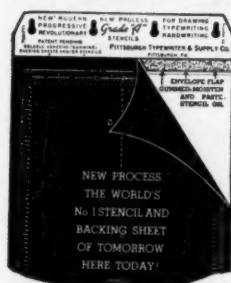
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soever will lose his life for my sake, the same shall save it."—Luke 9:24.

4. *The Unity of Mankind.* "God... hath made of one blood all nations of men."—Acts 17:26.

5. *The Outgoing Love of God.* "Herein is love, not that we loved God, but that He loved us."—I John 4:10.

There is nothing the modern democrat needs to say that the Bible has not already said and said it better.

From *A Creed for Free Men* by William Adams Brown; Charles Scribner's Sons.

Pone

What a grand world this would be if we could forget our troubles as easily as we forget our blessings.

Thomas Carlyle

What greater calamity can fall upon a nation than the loss of worship?

Phillips Brooks

Liberty is the fullest opportunity for man to be and do the very best that is possible for him.

George A. Buttrick

Jesus lived so deeply and so mightily that he has become man's unquiet conscience, secret strength and sheltering home.

Marechal de Villars

Defend me from my friends; I can defend myself from my enemies.

Buckley S. Rude

Trust in God toughens us for the crises as well as humbles us in success.

Muriel Lester

When you wake up in the morning immediately greet God as an objective reality, an Unseen Presence close beside you.

Charles Clayton Morrison

In the Christian's outlook every good thing that comes to him, every event that brings him happiness and enrichment of life, comes to him, even when he shares in its attainment, not as his own doings, but as a gift of God, and he gives thanks for it. From *What Is Christianity?*


Coleridge

Think not the faith by which the just shall live
Is a dead creed, a map correct to heaven,
Far less a feeling fond and fugitive,
A thoughtless gift, withdrawn as soon as given;
It is an affirmation and an act
That bids eternal truth to be present fact.

Archbishop of York

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WHAT DO WE SEE?

A lecturer to a group of business men displayed a sheet of white paper on which was one blot. He asked what they saw. All answered, "A blot." They overlooked the white expanse, and saw only the blot. The test was unfair: it invited the wrong answer. Nevertheless, there is an ingratitude in human nature by which we notice the black disfigurement and forget the widespread mercy. We need deliberately to call to mind the joys of our journey. George A. Buttrick in *Prayer*; Abingdon-Cokesbury Press.

TIMELY THANKSGIVING

"Giving thanks always for all things, in the name of our Lord Jesus Christ to God, even the Father."—Ephesians 5:20.

It is well for us, this Thanksgiving particularly, to think of the blessings that are ours, personally and as a people.

Almost every section of the world has been favored of God. He has been sustaining the universe in spite of the holocaust man is making on this earth. His sun shines and his rains fall on the just and the unjust. Man has done everything to rule God out of the picture. "Yet God speaks last," as Dr. Daniel A. Poling says. God is about his daily business. When the forces of destruction have done their worst, God and his universe and the push of that mysterious life force that makes for growth and beauty will remain. This is God's enduring universe and we Christians had better find that out and herald it to the world. From *To-Day*; Issue by Raymond M. Veh; The Westminster Press.

GRATITUDE FOR THE SAINTS

Read Romans 16:3-13. This list of Greek and Roman names, hard enough to read, is the roll-call of humble folk who but for this chapter would be forgotten, and without whom it would never have been written, "called to be saints."

We all have our own saints, their names in no calendar save our own loving memories. They are the patient who bore with us, the loving who nurtured us, the unselfish who helped us, the good whose simple goodness grows brighter with the years. Some of them

suffered without complaint, many of them served without reward, yet they walked in light, made toil beautiful and taught us how near God may be in his wealth of noble spirits. Salute them often in memory and gratitude for how poor our lives would have been without them and the loveliest thing in life would be to continue their spirits in ours. Gaius Glenn Atkins in *The Fellowship of Prayer, 1942*; The Commission on Evangelism and Devotional Life.

THE WAYSIDE PULPIT

Many people never grow up; they just blow up.

* * *

Live one day at a time.

* * *

Worry is not work; it is merely friction.

* * *

A faith that sings cannot be defeated.

* * *

Unless you know where you are going; you will never get there.

"KNOW THYSELF"

I have a gallant friend who has recently come to deserving fame through his penetrating study of Abraham Lincoln. For twenty-two years he has given all his thought and time to an understanding of the life and times of the emancipator. He has re-created him for all time. Chatting with him one day, after his book had been published, I asked him what he was going to do with himself from now on. He replied, "I must first find out who this man Carl Sandburg is." What he meant was that he had been seeing the world so much through the eyes of another that he was in danger of losing his own inner perspective and loyalty to himself. That was a profound observation. It is so true today. We are entangled by propaganda, enmeshed by public opinion. There's no greater need than the rediscovery of our own thoughts and judgments. Joseph R. Sizoo in *Not Alone*; The Macmillan Co.

THE EFFICACY OF PRAYER

When I was a student in the theological seminary, I took a Hebrew course in the Old Testament book of I Samuel. There were only two of us in the class and we met in the professor's study one hour each week. I remember that one day we got into a lively discussion on the subject of prayer: whether or not it is efficacious. The discussion did not bring much light. However, as we met from week to week, it dawned on us that at the

beginning of each class session, our professor led us in prayer in which we silently joined. We were aware of the fine spiritual life of this man. And behold, we had our answer as to the efficacy of prayer. Our teacher demonstrated the reality of prayer by the simple act of praying.—P. F. B.

"THE FRAME-WORK OF THE UNIVERSE FIREPROOF"

Years ago James Russell Lowell wrote, "I take great comfort in God. I think he is sometimes much amused at the human race, but on the whole he loves us. He would never have let us get at the match-box if he had not known that the frame-work of the universe is fireproof." "The frame-work of the universe fireproof" . . . think a moment and you will see what those words mean. God has organized the realm of nature in such a way that even the worst storm finally blows itself out. Then fair weather ensues. God has planned the life-process in such a way that, as living forms perpetuate themselves, the movement of life as a whole tends to be up and not back. What we call "progress" is the result. God has shaped human life in such a pattern that violence and injustice eventually evoke a protest, and gradually this protest becomes so strong that tyrants are overthrown and decent men put in their place. Right, not wrong, finally triumphs. "The frame-work of the universe fireproof." James Gordon Gilkey in *A Faith to Affirm*; The Macmillan Company.

GOD MEDIATED THROUGH MEN

The grace of God, there is reason to believe, is often mediated through men in whom there is something of God's own loving kindness. Indeed, some of us know from personal experience that this is true. How did we come to see what God is? Somebody was kind to us when we were sick. Somebody visited us when we were lonely. Somebody helped us in time of trouble. Somebody whom we had shamefully hurt forgave us and treated us far better than we deserved. So it was that our eyes were opened and we came to see that God is love. Although difficult to believe, it is apparently true that we humans can mediate to our fellows the grace of God. Despite our manifold limitations and imperfections we can become a medium through which God is able to reveal himself to another human soul. Ernest F. Tittle in *The Lord's Prayer*; Abingdon-Cokesbury Press.

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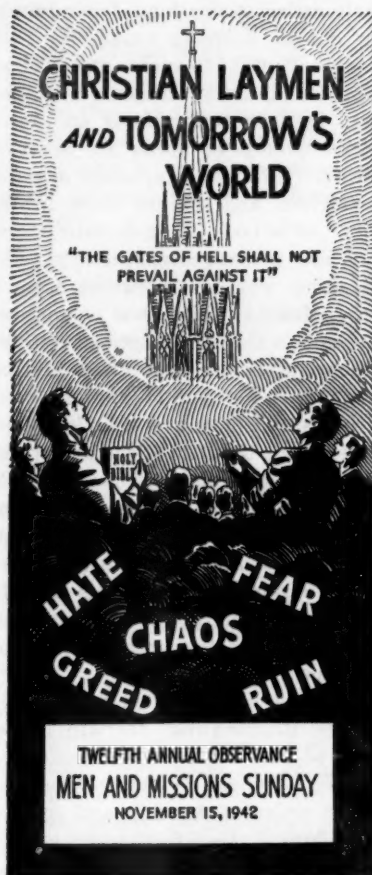
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The Preacher and Current Events

by Joseph Martin Dawson*

SHALL the preacher's voice be heard on current issues? The question is a moot one. Some ministers feel that they must never touch upon contemporary events but always confine their remarks to timeless matters; while others run to an opposite extreme and depend upon the ravens, that is the daily newspapers, for all their topics. Which course is correct?

In taking the position that it is entirely proper for sermons on current issues to be preached, I would offer some observations.

First of all, if any minister is to take Jesus as his example, he will have large support in dealing with life. Obviously nearly everything Jesus taught grew out of a living situation. Take anyone of the Gospels and follow through, chapter by chapter, and soon it will be seen that this is so. Jesus did not choose to speak on abstract subjects. He did not arrange a series of doctrines and discuss them in the manner of a book of systematic theology. The nearest approach to any such thing was his so-called Sermon on the Mount, which has sometimes been called the constitution for his kingdom, proposed soon after his entrance upon his public ministry and for the establishment of that kingdom. Others think that the Sermon on the Mount is a compilation of many discourses, uttered on different occasions in connection with actual events. Whatever the case, Jesus certainly did not separate his teaching from his life. In this he was exactly like the long line of Hebrew prophets who took texts for their times.

Perhaps a glance at church history would be illuminating. It will be remembered that the Protestant reformation was a radical departure from the Catholic order of worship and content of teaching. Under the Protestant practice the sermon came to be far more prominent than it had been under the Catholic plan. In the religious era which followed, doctrinal interest rose to its zenith of interest. It was the era of creed-making. The great branches of Protestantism began to formulate their articles of faith. These articles were elaborately controverted by the various groups. The expositional and instructional characteristics of the sermon predominated. More-

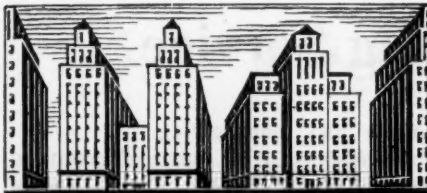
over, the next world, the eternal world, held the spotlight of concern. Eschatology, or the doctrine of the last things, bulked large. These facts accounted for the emphasis on timeless preaching.

The rise of the social gospel was inevitable, because it is the other half of a whole gospel. Important as personal salvation is, fundamental as eternal life in another world may be, Christianity, Paul contended, is profitable for the life that now is as well as for the life which is to come. So, it was inevitable that the sermon would not continue always to be on the Resurrection, the Last Judgement, Hell and Heaven, and kindred subjects, but would concern itself with a way of life for the individual and for society, upon which later things Jesus spoke often and much. The writers of the New Testament, Epistles, whose books were all dated, had something to say about life also.

The minister who construes his message as one inseparable from life is not emancipated from a study of the scriptures. Quite to the contrary, he puts himself under necessity of even profounder study of them. If he is not to air merely his own opinions, if he is not simply to champion some particular reigning philosophy, but is persuaded that his sermon is to be a Biblical message, essentially a Christian message, he will find he must know his Bible and his theology. To shed the light of Christian truth on a given situation is very far from sensation-mongering, which may only consist of lurid descriptions and prejudiced comments on some ugly or dramatic occurrence. To bring Christian thinking to bear upon a matter requires thorough knowledge of that matter and clear discernment of the applications of Christian truth. To mislead one's audience by the announcement of a catchy subject and then talk about something else, or evade a forthright treatment, will react upon the preacher. He is apt to be regarded as something of a trickster. Sincerity is indispensable in a preacher above all men.

For the minister to speak on a current matter, there should exist a demonstrated need for insight, understanding, guidance, motivation to action. Perhaps there will be a call, an insistent demand for an authentic message. By authentic I mean a message that is true to facts and true to Christ.

*Minister, First Baptist Church, Waco, Texas.



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Such a sermon may not only be timely; it may also be timeless, in that its utterance may contain truths which will hold for all times for it may go ringing down the corridors of time in its power to influence ages to come. History is not without examples of men, both great and humble, who have addressed themselves to an immediate situation, only to prove they have spoken to times long to come.

Timely preaching of a worthy quality is utterly different from the time-serving sort. The latter shouts with the crowd, and if there are two crowds, shouts with the louder. Go thou, time-server, and listen to the Hebrew prophets! They were not often popular preachers but always fearless, God-led preachers.

Shall Churches Pay Taxes? (From page 41)

perience with ministers and churches, I believe that if the churches would accept taxation and pay their bills like other citizens it would give them the greatest spiritual impetus of their modern history.

No man can ever do his best as long as he is subsidized by his rich relatives. Many a person has been spoiled economically and socially by living on the wealth of others. When the youth makes the break from home ties and stands on his own he acquires a new dignity. He becomes a man. Why won't the same thing happen to the church?

At the same time I believe that the begging characteristic of churches which always seek gifts, discounts, and freedom from taxation has crippled its influence in the community. Churches have too often been associated with begging tambourines.

Let churches decide to stand on their own. When they build let them pay fees sufficient for the best architects. Let them expect to pay for quality material and merchandise. Let them take their places in the community as a citizen—a proud citizen of a free nation who wants to do his part. The result will be new vision, new strength and spiritual power.

After all church members do not make up the majority in the United States. Numerically religion is a minority movement. It is time that it should seek to build up its power through a new vision of honest leadership and influence.

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Banker: I represent the bank where the mortgage and note have been kept these seventeen years. I have with me the mortgage, the insurance papers and the two notes, each of which is marked paid. This means that your church is out of debt and on behalf of the bank I wish to extend my congratulations. It is with pleasure that I pass these papers over to the president of your board of trustees.

President of Board: To our pastor belongs much of the credit for the elimination of the debt.

There were those who said it could be done

But he with chuckle replied:
That maybe it couldn't but he would be one

Who wouldn't say so 'till he tried.

So he buckled right in with a trace of a grin

On his face. If he worried, he hid it. He started to sing as he tackled the thing

That couldn't be done and he did it. So I instruct you, brother pastor, to take these notes and burn them in the presence of this congregation.

The notes were then placed in an aluminum pan and they were ignited by the minister. Then follow the following litany.

Minister: Blessing and glory, and wisdom and thanksgiving and honor and power, and might be unto our God for ever and ever. Amen.

People: Blessed be the Lord God who doeth wondrous things and blessed be his glorious name forever and let the whole earth be filled with his glory.

Minister: It is a good thing to give thanks unto the Lord and to sing praises unto thy name O Most High;

People: To show forth thy loving kindness in the morning, and thy faithfulness every night.

Minister: Being graciously prospered by the hand of our God in lifting the burden of debt from this historic church, which by his providence we have been called upon to do;

People: We now with joy in our hearts proceed to transform this cancelled mortgage, the symbol of our completed task, into the incense of

prayer and thanksgiving.

Minister: In the spirit of gratitude to our heavenly Father by whose favor, inspiration and guidance we have been able to free our church home from all indebtedness.

People: We burn this mortgage.

Minister: In love for our beloved church and in reverent memory of all those who by their services and sacrifices down through the years have bequeathed to us such a valuable and useful church property;

People: We burn this mortgage.

Minister: In grateful appreciation of the generosity of the members and friends of this church, the earnest and fruitful efforts of its organizations and untiring services and prayers of those who had a part in this undertaking;

People: We burn this mortgage.

Minister: In grateful appreciation of the spirit of unity, loyalty and sacrifice manifested by the whole church in this achievement;

People: We burn this mortgage.

Minister: In genuine gratitude that we have been more closely united in the bonds of Christian service and comradeship in this enterprise;

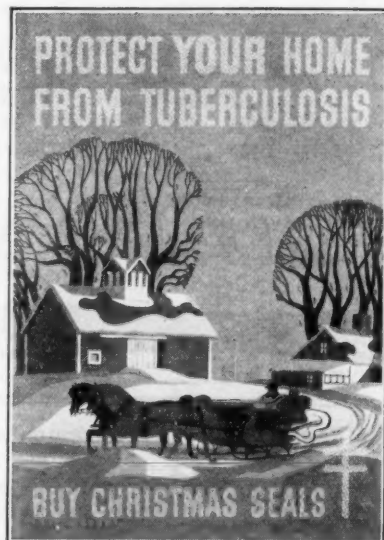
People: We burn this mortgage.

Minister: In determination, with the help of Almighty God, to keep our beloved church free from all debt in the future;

People: We burn this mortgage.

Minister and People: We now dedicate ourselves anew to the work and support of this, our beloved church and the extension of the kingdom of Jesus Christ throughout this community, nation and world.

Prayer of Thanksgiving.



15 Facts About India at War

1
India's total area is 1,567,000 square miles, with a population of 388,800,000. One out of every five persons in the world is an Indian.

2
92,972,000 Indians—nearly one in every four of the total population—are not British subjects, but live in the Indian States which cover nearly two-fifths of the area of India and are not British territory.

3
295,827,000 Indians live in the eleven provinces of British India and are British subjects.

4
Eighty-nine percent of the population lives an entirely rural life (as compared with 43.8 percent in the U. S. A.).

5
There are only thirty-six cities with a population of more than 100,000.

6
Sixty-eight percent of the population are Hindus, twenty-two percent Moslems; though in four of the eleven provinces of British India the Moslems are in the majority. The remaining ten percent, including such important communities as the Sikhs, belong to a wide variety of races and creeds.

7
There are about twenty-four different languages—as many as the main languages of Europe—each spoken by a million or more persons in India. The only language common to educated Indians is English.

8
India has been offered full self-government after the war. No reservation was made by the British Government as to India remaining a member of the British Commonwealth.

9
In March 1942, the British Government undertook to accept and implement any constitution framed immediately after the cessation of hostilities by an elected body of Indians, subject only to:

1—The right of any province unwilling to accept the new constitution to retain its present status; and

2—The protection of racial and religious minorities.

10
Since 1917, British policy had been the development of self-government in India through the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions.

11
In 1929, the British Government stated that the natural issue of India's constitutional progress was the attainment of Dominion status—a free and equal partnership in the British Commonwealth of Nations.

12
In the Indian Civil Service there were, early in 1942, 632 Indians and 573 British. In the general administrative services there are eight Indians to every one British; in qualified ranks in civil medical departments, thirty Indians to every one British; in higher grades of engineering departments, fourteen to one. Ten out of every eleven judges in India are Indians.

13
The Central Government of British India deals with defense, foreign affairs, railways, customs, tariffs, relations with the Indian States, posts and telegraphs, income tax, currency and coinage, civil law, civil rights and criminal law. Its position in relation to the eleven provinces of British India corresponds to that of the federal government of the United States in relation to the separate States.

14
There are two Chambers in the Central Legislature, the Council of State of fifty-eight members and the Legislative Assembly of 141 members, of whom thirty-two and 102 respectively are elected by their fellow Indians.

15
The Chief Executive of British India is the Viceroy. The Viceroy's Executive Council contains eleven Indians and four British members.

QUAKERS TOLERANT OF MEMBERS IN ARMED SERVICES

Wichita, Kansas—Although the Society of Friends, commonly called Quakers, still adheres to their belief in pacifism, the denomination is taking a tolerant attitude toward those of their members who are enlisting in the armed services.

That point was brought out by Phil Jacobs of Philadelphia, secretary of the Civilian Public Service Section of the American Friends Service Committee, in an address before the Friends Kansas Yearly meeting here.

Jacobs told the delegates that the great majority of the Friends are still adhering to their historic peace stand, which they have taken from the time of the founding of the denomination in England.

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Preparation for Psychotherapy

by Homer W. Haislip*

Here, with brief space, will be found some of the fundamentals essential to the minister who wishes to extend his pastoring to the field of psychotherapy.

THE Christian ministry has always functioned, in a limited yet very realistic manner, in the field of psychiatry or Christian psychotherapy. A few religious leaders have been blessed with unusual appreciation for and understanding of human personality and have been able to help their fellowmen adjust themselves to reality and obtain a sense of social and spiritual harmony. However, only a relatively few Christian teachers have consciously and intelligently entered into this vast and neglected field.

Religion is the greatest force which may possibly be used in helping mal-adjusted souls in the delicate, difficult work of solving problems; eliminating complexes; overcoming conflicts and arriving at happy, peaceful, purposeful personalities. The scientist is largely interested in physical, mental and nervous adjustment, but the minister is vitally concerned about the entire personality. The average scientist is not equipped intellectually, emotionally and spiritually to lead men and women to the highest possible personality levels. If the minister of religion will learn facts and techniques from the scientist he will be able to use his spiritual resources to perform psychological miracles. Integrated personalities and redeemed souls will rise up and bless the memory of such a divine healer.

Christ came into the world to seek and to save the lost. That was his supreme mission. He blazed the trail; prepared the way; taught men and women how to live, love and labor; died on the cross to redeem, inspire and liberate lost and imprisoned souls. We are his workmen; his servants; his representatives among men. Our supreme business then must be to seek and to save the lost.

A ministry may be ever so brilliant, spectacular and popular but if lost, sick souls are not found and healed, the ministry is a failure. It is no defense to suggest that all of the souls are well, happy, integrated and harmonious. Such is not the case. Within the life of the church there is much patient, constructive work which ought

to be done in helping to develop Christian personalities that they may be whole and purposeful and worthy to inherit the kingdom of God. Just outside the circle of the church men and women are floundering in the muck and mire of sin and guilt and falling helpless victims to the onslaught of morbidity and disintegration of personality.

The minister of religion must know the power and potency of Christianity in his personal experience. He must understand the divine outreach, down-reach and inreach for man and humanity's upreach for God.

Christianity is the greatest force available for the cure of souls—ultimately it is the only force which will reclaim and redeem a lost soul. The minister must never lose sight of this fact. The gospel of Christ is the power of God unto salvation and it must be taught and preached; it must be given a chance; it must be applied to lost souls. This is a big job, but we are able by his grace.

Briefly, preparation for effective work in Christian psychotherapy would include:

1. A Knowledge of Christian Truth.

The minister must know everything possible about the background, methods, content, ideals, values, victories and hopes of the Christian religion. He should strive humbly assiduously and reverently to be recognized as a master in this field. The complaint is often made that the minister does not have a practical, intelligent, comprehensive understanding of divine truth and certainly this complaint is too often justified.

2. Understand Principles of Psychology.

The principles of psychology must be familiar tools in the skillful hands of the Christian psychotherapist. Scientists know these principles and they are prone to observe any shortcomings on the part of the ministry. This knowledge is not only necessary to save one's reputation but it is essential, even indispensable for effective work. The preacher must pay the price.

3. To Conduct an Interview.

Lost souls are sensitive, timid and suspicious. One wrong word might

*Minister, First Christian Church, Big Springs, Texas.

ruin all hopes of assisting the soul into a harmonious integration. Some very adequate techniques have been developed by scientists for conducting interviews. The minister would do well to master these techniques. Also, some pioneers in the field of Christian psychotherapy have established excellent techniques and these must be studied closely. When the minister comes face to face with a lost soul he needs all possible help—even so, faith, hope and prayer must bridge many a deep and forbidding chasm.

4. *Secure History of the Case.*

Facts must be obtained. Generally, this will involve long, hard, nerve-racking work. Some methods for securing the history of a case are more worthy than others. The minister should never be satisfied with anything less than the best. Methods will be developed as actual cases are investigated. This work is important and must not be neglected. Often a psychoanalyst will spend weeks and even months trying to get to the bottom of a case—the complete history. The minister must cultivate the habit of thoroughness in all of his work in the field of homiletics as well as in psychoanalysis.

5. *Make a Diagnosis.*

A sick man wants to know what is wrong. After a thorough examination the doctor ought to be able to give an intelligent diagnosis. A sick soul is apprehensive and must be approached carefully. Any attempt to deceive will be fatal. Be honest and sincere. Sometimes it may be wise to withhold certain facts and conclusions but this must be done openly and honestly until more light may be obtained.

6. *The Remedy.*

The minister who succeeds in reaching this goal will bring joy to his fellowmen and merit, to a limited degree, that commendation—"well done, thou good and faithful servant" from the Master.

The ministry comes face to face with this practical, urgent, scriptural challenge. Jesus solemnly and impressively said, "For the Son of Man came to seek and to save, that which was lost." Again, the Master said, "As the father hath sent me, even so send I you." In his farewell message to his followers Christ said, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

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The five addresses given at the Archbishop of Canterbury's Albert Hall Meeting on Saturday, September 26, 1942, will soon be published in booklet form. This will include addresses by the Archbishop of Canterbury, the Archbishop of York, Sir Stafford Cripps, the Bishop of Bristol, and Miss B. C. Knight-Bruce. This meeting, and particularly the Archbishop of Canterbury's address, has caused considerable press comment in England and America.

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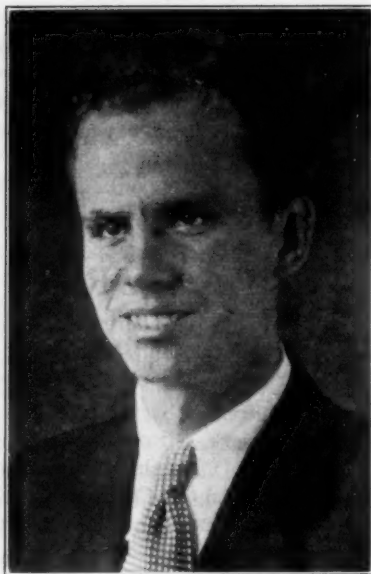
Why I Publish a Parish Paper

by Rev. J. T. Greene*

I PUBLISH a parish paper because I can't afford not to publish one! When all of the advantages and achievements of my parish paper are carefully evaluated, although I have been publishing it for only eleven months, its practical worth and indispensability will be very evident. The following factors are among the many reasons I might mention for publishing a parish paper.

1. My parish paper does the work of an assistant pastor. The charge I serve is a five-point circuit, covering approximately 100 square miles. In the five communities in which my churches are located there are about 500 homes, many of them unchurched. Obviously, it is impossible for a pastor to visit so many homes very often. However, my parish paper goes into most of these homes monthly, with messages that minister to their varying needs; comfort for the sick, hope for the troubled and sad, encouragement to the depressed, and a challenge to the unchurched families of the joys and blessings that come from active fellowship with Christ and his church. Thus, it serves to deepen the spiritual lives of these many families and to keep the vision of Christian service constantly before them.

2. My parish paper is the only religious paper that most of these homes receive. A noted Christian editor said recently that Protestantism is breaking down at the point of its ignorance of the teachings and program of the church, and as evidence he cited the appalling lack of religious literature in most American homes. My visits to the homes within my parish, members and unchurched alike, convince me that this assertion is tragically true. I found at the beginning of my present pastorate that only a few of my members were receiving any religious magazines, and it was largely the challenge of this situation that induced me to publish a parish paper. Due to the fact that my parish paper can be published at relatively small cost, it has been possible to place it in practically all of the homes on my charge. Its circulation, therefore, has not been limited to the paid subscribers, but it is sent to scores of families who, for one reason or another, do not subscribe to it. Now that all of my parishioners are receiving the parish paper regularly I find their in-



REV. J. T. GREENE

terest in our denominational periodicals increasing as is shown by an increase in the number of subscriptions to these denominational magazines.

I find that my parish paper paves the way for pastoral visitation, especially in the homes of the unchurched, and provides an effective medium for following up such personal efforts. By sending the paper to them regularly and by selecting and writing articles that are especially relevant to their spiritual needs, my parish paper continues to impress upon them the importance of becoming members of the Church of Christ.

3. The parish paper coordinates and unifies the work of my charge. As widespread, geographically, as my circuit is, the members of one church are often unacquainted with many of the members of the other churches, as well as with the program and activities of the other churches. The parish paper keeps each group informed of the program of the entire parish and with the activities of each individual church. This results in a community of interest and increases the sense of one-ness so often lacking on large circuits.

4. It increases attendance and finances. Both the attendance and the contributions to the budget have increased on my charge since I began publishing my parish paper. The attendance of church school, preaching services, and youth meetings have been

the best in years, and last year my charge raised the largest budget in its history.

Especially marked has been the increase of interest in the church on the part of our young people. They serve as reporters for the paper, solicit subscriptions to it, and have written articles and poems for publication in it. In all of this they have taken much pride.

5. It offers the lay leaders of the church an opportunity to share more fully in the program of the church. Many of my laymen and lay women have contributed short articles, poems, and other brief items for publication in our parish paper. Furthermore, the parish paper gives the finance committee and the board of stewards a chance to present various phases of the stewardship program in a way that reaches the largest possible number.

One of the most interesting features that lay members have contributed to my parish paper was a series of short articles on "Why I Go To Church." Another series on "Why I Tithe" is now being planned for publication soon.

6. It reaches the absentee members and friends and relatives of resident members. There are approximately 150 persons enrolled as members of the churches of my parish who live too far away to attend services or for the pastor to visit. The parish paper, however, can visit them every month and keep them informed of the activities in their home church and community and challenge them with the program of the church.

Many of our absentee members have written letters to me expressing appreciation for the paper and sometimes sending a contribution to the local church budget. Many of our resident members have likewise been so well pleased with our paper that they have contributed gift subscriptions for their relatives and friends, many of whom reside in other states. Some families send it to their children who are away from home at work or attending college. Moreover, parents and friends of some of our boys in camp have seen in the parish paper an effective method of cultivating the ties that bind them to their home church and have subscribed to the paper for them.

7. It promotes inter-denominational cooperation. There are churches of five other faiths located within the bounds

*Four Oaks, North Carolina.

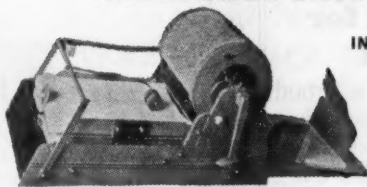
of my parish, and since none of these have parish papers of their own, I have invited them to participate on a small scale in our own service by accepting news items and announcements of their own church programs. Many members of these churches have expressed appreciation for this service, both by words of encouragement and by subscribing to the paper. In this way a spirit of inter-church unity has been fostered which, I believe, could not have been accomplished otherwise.

8. My parish paper is self-supporting. For years I had dreamed of publishing a parish paper, but always the cost prohibited it. Then, one day, I saw an ad by The National Religious Press of Grand Rapids, Mich., challenging any minister interested in publishing his own parish paper to write for further details. When I received the full particulars of the parish paper plan, I immediately began to prepare material for my first copy and began a canvass of local merchants for advertising to defray the expense of the first issue. By carefully explaining my plan to these merchants I received enough advertising the first month to pay for 500 copies of a 16-page paper, with a beautiful art cover, and had \$14 left over to pay for remailing and other incidental expenses! Since then, a few ads each month and a growing fund of subscriptions (of 50 cents per year) have financed the publication.

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ness of the printing job and have unhesitatingly declared that it was impossible for them to print the paper at as low cost as does The National Religious Press.

During the period in which The Four Oaks Church Herald has been published, from 200 to 600 copies have been distributed monthly. There are 34 different post offices through which each monthly issue goes, and some months it passes through as many as 60 different post offices in several states.

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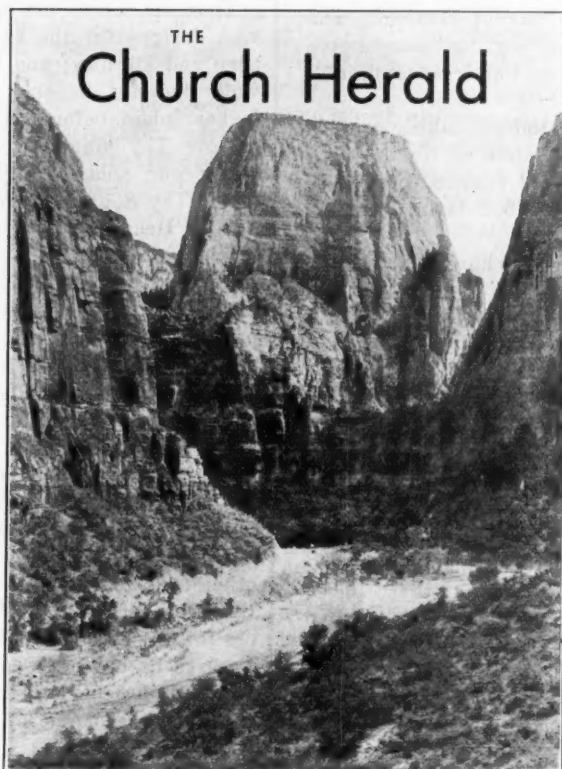
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News Flashes

A Picture of the Religious World

A. J. Musty, secretary of the Fellowship of Reconciliation finds racial discrimination in the Civilian Public Service Camps which house some 4700 conscientious objectors.

* * *

The Women's Society of Christian Service of the Southwest Missouri Methodist Conference recently passed a resolution regarding Red Cross packets to be sent soldiers. They ask that such packets contain no cigarettes, playing cards or wild west stories. In place of wild west stories they suggest that devotional book of the type of the **Upper Room** be included. The exclusion of playing cards, cigarettes and wild west stories would go hard with most congregations we know or, for that matter, with most ministerial associations.

* * *

The Republican nominee for Congress from the seventh Kentucky congressional district is Dr. Elmer E. Gabbard, president of Buckhorn College, a Presbyterian minister.

* * *

Clergymen of Olyphant, Pennsylvania, have voluntarily returned their "C" gasoline rationing books and asked for "B" books. It looks like a conscientious effort to aid the war.

* * *

Kentucky is experiencing a series of dry triumphs in current elections. The wets protest that "praying" women give their opponents an unfair advantage.

* * *

Public school students taking courses in religion in the state of North Carolina have increased from 816 in 1936-37 to more than 15,000 during 1941-42.

* * *

Manufacture of church goods of jewelry nature from foreign silver has been banned by a recent order of the WPB.

* * *

The Anglican Church of New Zealand is the latest religious body to join the World Council of Churches. Seventy-eight churches now belong to this eumenical movement.

* * *

Dean Luther A. Weigle of Yale Divinity School estimates that 10,000 chaplains will be needed for the United States Army.

* * *

Pittsburgh churches have had air raid rehearsals or drills. According to reports they have been very successful. One church reports that its worshippers were evacuated in six minutes.

Several Roman Catholic priests are reported among those held in Holland by the Nazi government as hostages.

* * *

4700 conscientious objectors are now in Civilian Public Service Camps. Friends of the conscientious objectors insist that if a draft law is passed which will put women in defense work that the enrollments for these camps will be mightily increased. We doubt it. In the churches we know women are good fighters.

* * *

A complete edition of the infamous Anti-Jewish forgery, "Protocols of Zion" has been destroyed by the Danish government. It was a good movement against hate.

* * *

Massachusetts has been going through a bitter campaign which will culminate in the November election in a referendum on birth control. Shall it be legalized? Both Democratic and Republican gubernatorial candidates are against it. It is difficult to see what either can do to cripple such legislation should the public referendum support it—which we hope.

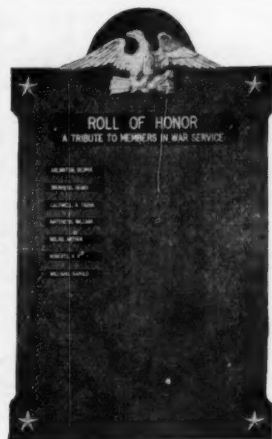
A PRAYER FOR WARTIME For Wisdom To Wait

Thou, O Lord, art working out vast designs for the two worlds of time and eternity; and we can only walk humbly in the ways Thou makest plain before us. Enable us to love Thy kingdom on earth for which our soldiers fight, and for which Thy Son died; and Thy kingdom in Heaven, which is our expectation or reward. Anoint our eyes to discern ever the spiritual verities of this war. So do Thou quicken our passion for those aims, blazoned on our own banners, which are born of the very nature of God. In all of our fighting with the hosts who flout Thee and flaunt their pagan purposes, may we be animated by the consecrated zeal of those who are called upon to do the stern will of God. Exalt Thyself above all other considerations, O Eternal Father, and enable us all to be crusaders for Thy glory and Thy Kingdom. Forgive us, we pray daily, our own sins and accept our lives and our labor in the name of the Savior. Amen.

William T. Ellis.

INDIANA WOMEN ASK CHURCHES TO BACK WAR DRIVES

Indianapolis—Members of the Indiana Council of Church Women, holding their state committee meeting here, went on record as holding it the duty of the churches in the present emergency to back such movements as bond and stamp sales, salvage drives and other war efforts.



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Be a Good Soldier

A Five Minute Talk to New Soldiers

by Paul Stewart*

Fight the good fight.—1 Timothy 6:12.

Be strong . . . endure hardness, as a good soldier.—2 Timothy 2:1, 3.

I have fought a good fight.—2 Timothy 4:7.

These were the parting words of an old soldier of the cross to a younger one.

1. Be a man. Men are needed today. *Acquit yourselves like men. Be strong.*—1 Corinthians 16:13. Be a hero, not a coward.

2. Be a good soldier. Do not be content to be just a soldier. Respect your superior officer. Seek to improve yourself and to serve your country the best you can.

3. Come back clean. It takes more courage to face temptations of evil and being your lesser self that it does to face the fire of the enemy. Stand for the right in everything, if you have to stand alone. "Come back clean," were the words which a mother spoke to her boy as he left for Flanders Fields. On his return he testified that he was saved in many an hour of temptation by the memory of that last request.

4. Your lot in the camps will be better than that of the soldiers of any other army. Your country and mine is the best in the world.

5. In, or near, the camps there are organizations for your convenience and welfare, physical, mental and spiritual. Take advantage of these. But there will be other things for your physical, mental and spiritual ruin. Avoid these. Avoid everything that is not good, everything that will

prevent you being a good soldier during the emergency and a good citizen when you come back.

6. Trust God and do right in everything. *Trust in the Lord with all thine heart—in all thy ways acknowledge him and he will direct thy paths.*—Proverbs 3:5, 6.

HEARING AND DOING

There is a painting by Alma-Tadema called a "Reading from Homer." From the cool marble seat that forms a half-circle against the background of the distant sea leans forward the graceful figure of a young man, a garland wound about his brow, his face aglow with the light of memory; while around him a few choice spirits, having settled themselves comfortably for the long afternoon, listen spellbound to those deathless melodies of line and word that seem to fly full-winged from his lips. There is something enervating about the romance of it. Something almost insidious about its loveliness. The lad in front especially, lying prone on the sun-flecked pavement, his chin cupped in his hand, seems to embody in himself the loitering ease of the whole scene. But living is more, writes James, than the hearing of quick deeds and eager heroisms; more than the flowing music of majestic cadences, whether Moses uttered them or Homer, Pindar or Christ. Quit your sitting there just drinking it all in. You don't have to be the audience all the time! There is life! And here is this creative mind of Christ! Try your hand! Paul Scherer in *Facts That Undergird Life*; Harper & Brothers.

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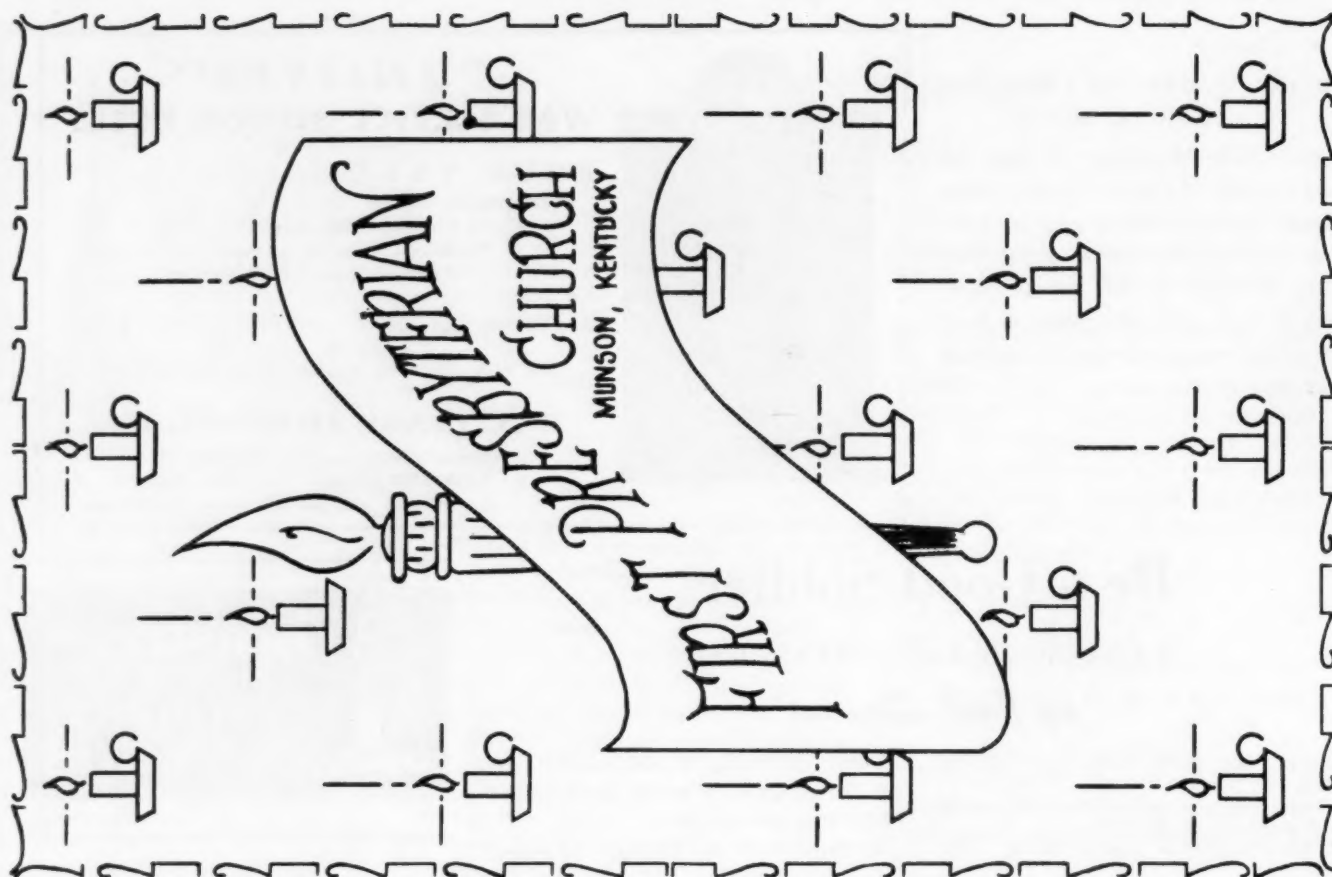
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*Minister, First Baptist Church, Selzer, North Carolina.



Thanksgiving (Day Service)

West Branch United Church



Thursday, Nov. 22

DUPLICATING DESIGNS FOR CHURCHES

The designs on the opposite page have been taken from the big volume, "Toward a More Efficient Church," compiled and distributed by Norman E. Richardson of the McCormick Theological Seminary of Chicago. Ministers who have occasion to produce church calendars by means of duplicators will find this a most valuable asset.

Designs are given for all the special seasons of the year and, in addition, hundreds of other designs with suggestions for making the duplicator do the best work for the church. A copy of the book will be sent by *Church Management*, postpaid, upon receipt of the price, \$3.25, or the copy may be ordered directly from Dr. Richardson.

BAPTISTS URGE SUPPORT OF WAR

Cedar Rapids, Iowa—Approval of the United States entry into World War II was expressed in a resolution passed by Iowa Baptists at their one hundredth annual convention here.

The resolution read in part:

"We are forced to recognize certain ideologies and philosophies of government which have undertaken to undermine and destroy the very right to worship God.

"Since these elements would destroy principles of justice and sacredness of human personality, we are justified in supporting our government and allies in their effort to destroy these forces."

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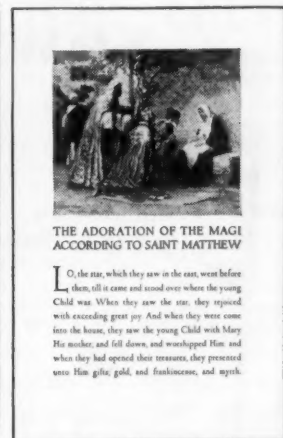
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Lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrror.

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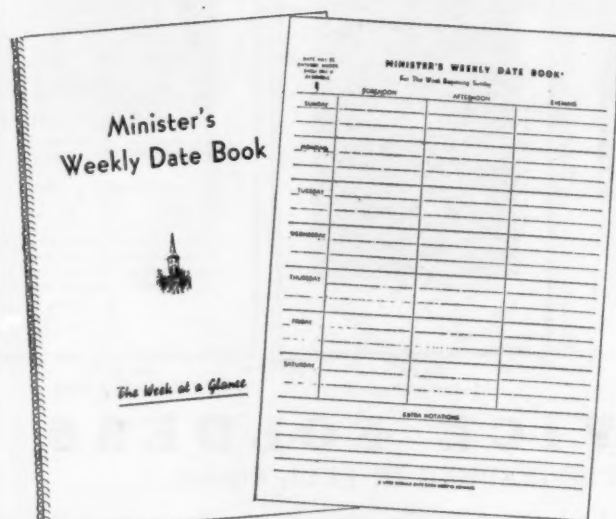
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Editorials

(From page 7)

pulpit platform, while the national emblem was placed on the floor level at the right front of the congregation. This of course is the position of honor at that level.

This arrangement was satisfactory to both sides of the controversy.

On the assumption that the chancel is the holy of holies in the church it seems but right that a religious emblem should have preference there. The floor level represents the citizenry of the country and it is agreeable that the national emblem should have the position of preference there.

In the last analysis it must be a local controversy. There is no official church flag and the war department of the nation insists that it has no authority to dictate the position of civilian flags. But the question has arisen, again and again. This solution certainly will help others.

War Cuts Number of Professional Church Workers

WILL your church be able to secure a director of religious education or a trained church secretary ten years from now? Probably not unless ministers awakened to the seriousness of the present situation. The few colleges in the country which have specialized in such training report that the opportunities for work in defense industries has curtailed current enrollment of students to a dangerous point.

Most of the talented young ladies who go into this specialized religious work have been influenced by their pastors in making the decision. It has been at his suggestion that they have presented themselves for the training. If ministers generally understood the seriousness of the situation they would be more alert in selecting prospects from their own congregation and urging them to consider such a calling.

The field has grown tremendously during the past decade. A talented young lady, with the specialized training, may expect to secure a position which will pay a minimum of \$1200 for the first year with possibilities of promotion to \$2000. This may not seem too attractive when contrasted with the war wages of industry. But long after the war is over churches will need such workers.

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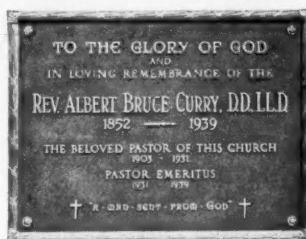
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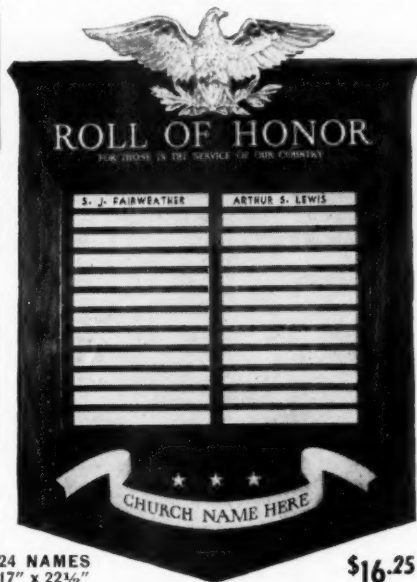
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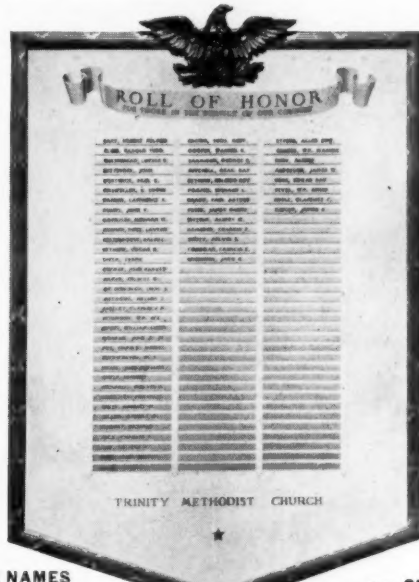
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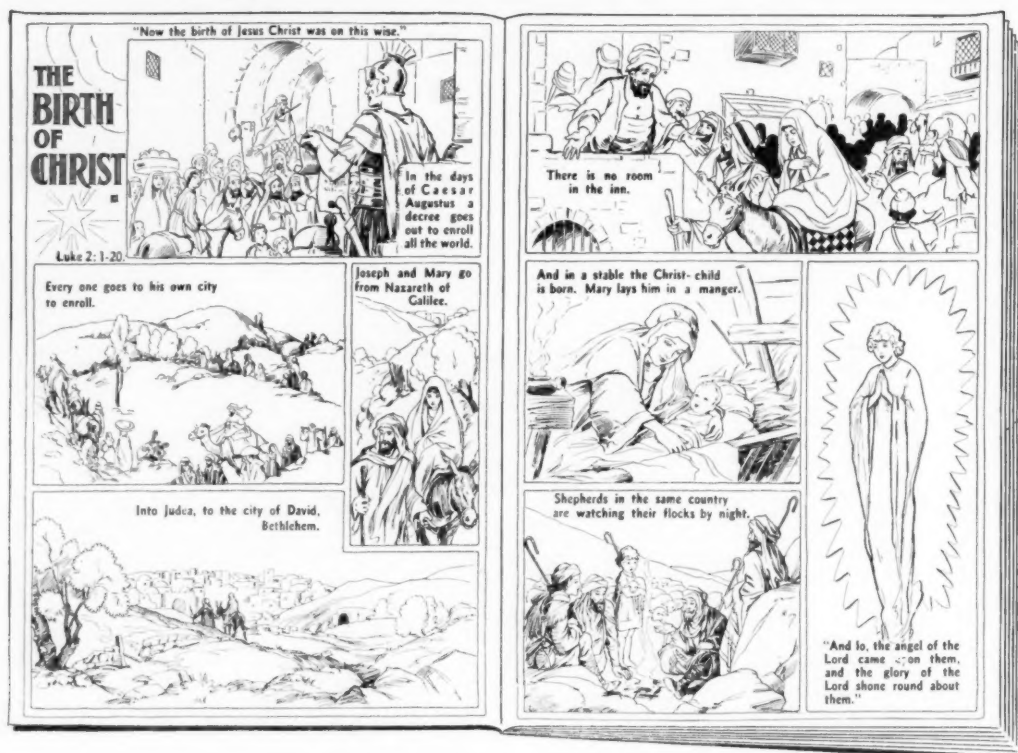
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